

History of the Reformed Episcopal Church

1873-1902

America—England—Canada

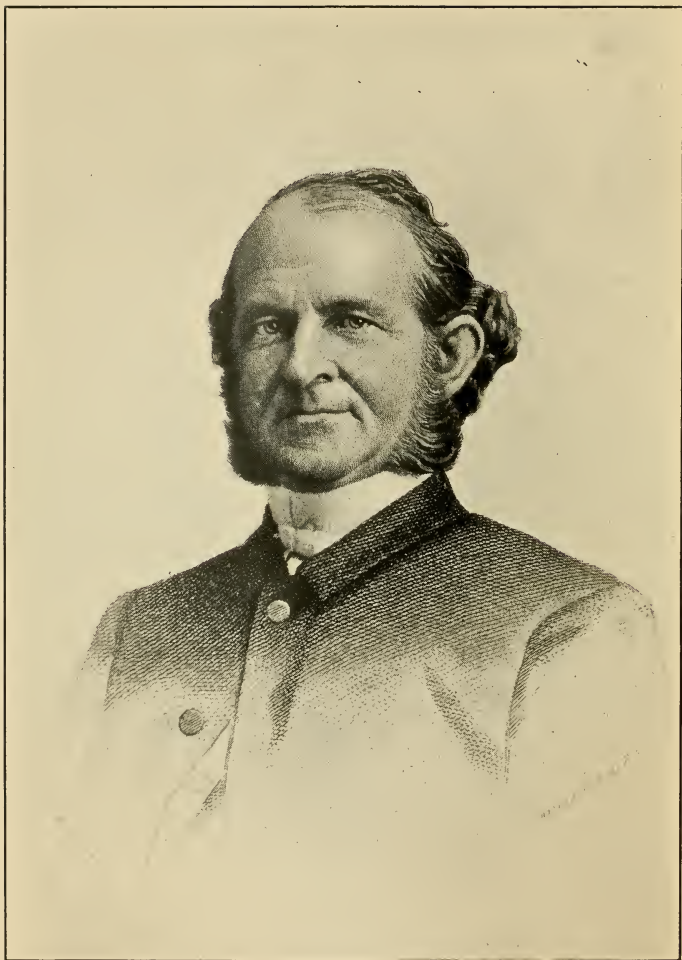
2.28.'03.

Library of the Theological Seminary,
PRINCETON, N. J.

Purchased by the
Mrs. Robert Lenox Kennedy Church History Fund.

Division.....BX6066

Section.....P94



BISHOP GEORGE DAVID CUMMINS, D. D.,
First Bishop and Founder of the Reformed Episcopal Church.

A HISTORY
OF THE
FORMATION AND GROWTH
OF THE
Reformed Episcopal Church,
1873-1902.

BY
MRS. ANNIE DARLING PRICE.

"The Reformed Episcopal Church is a true and noble stand
for the very heart of the Gospel."
—*Reformed Episcopal Church, 1902, p. 10.*

PHILADELPHIA:
JAMES M. ARMSTRONG, PRINTER AND PUBLISHER, 718 Sanson Street.
1902.



BISHOP GEORGE DAVID COOPER, D.D.
First Bishop and Founder of the Reformed Episcopal Church

A HISTORY
OF THE
FORMATION AND GROWTH
OF THE
Reformed Episcopal Church,
1873-1902.

BY
MRS. ANNIE DARLING PRICE.

“The Reformed Episcopal Church is a firm and heroic stand
for the very heart of the Gospel.”
BISHOP GEORGE DAVID CUMMINS, D.D.

PHILADELPHIA:
JAMES M. ARMSTRONG, PRINTER AND PUBLISHER, 718 SANSON STREET.
1902.

Copyright, 1902,
by
Mrs. Annie Darling Price.

TO THE MEMORY
OF THE
FOUNDER AND FIRST BISHOP
OF THE
REFORMED EPISCOPAL CHURCH,
AND TO ALL WHO, WITH HIM, WERE INSTRUMENTS,
UNDER GOD, IN GIVING TO THE CHRISTIAN WORLD
A CHURCH THAT, IN THE GENERATIONS TO
COME, SHOULD, IN ITS PRINCIPLES, BE
FOREVER A LIVING PROTEST AGAINST
ERROR, AND A DEFENDER OF
“THE FAITH WHICH WAS ONCE FOR ALL DELIVERED
UNTO THE SAINTS,”
“CHRIST JESUS HIMSELF BEING THE CHIEF
CORNER STONE.”

Be thou faithful unto death, and I will give thee the crown of life.

“Christ Jesus Himself being the chief corner-stone,”
Eph. ii: 20.

“In the grey dawn of early time,
The Church on earth arose;
Upbuilt with battlements sublime,
Against her mighty foes.

And many a noble saint of old
The fair foundation laid;
And living stones, of price untold,
The stately fabric made.

In glory of unfading light
Their faithful record lives;
The touch of time the vision bright
Unchanging lustre gives.”

“The Church’s one foundation is Jesus Christ her Lord.”

CONTENTS.

CHAPTER.	PAGE.
1. The Church of England and the Protestant Episcopal Church of America.....	1
2. The Revisions of the Prayer Book.....	13
3. The Need for the Reformed Episcopal Church.....	21
4. The Need for the Reformed Episcopal Church (continued)	56
5. The Crisis and Its Results.....	88
6. The Foundation of the Reformed Episcopal Church....	117
7. The Declaration of Principles.....	125
8. The Points of Difference.....	131
9. Articles of Religion—Protestant Episcopal—Reformed Episcopal	139
10. The Reformed Episcopal Prayer Book.....	142
11. The Form of Government of the Reformed Episcopal Church	150
12. General Councils and History, 1873-1875.....	152
13. General Councils and History, 1875-1880.....	161
14. General Councils and History, 1880-1885.....	176
15. General Councils and History, 1885-1890.....	182
16. General Councils and History, 1890-1895.....	188
17. General Councils and History, 1895-1902.....	194
18. Work in England.....	225
19. Work in Other Fields.....	234
20. Work in the South.....	240
21. Work in Foreign Lands.....	244
22. The Reformed Episcopal Seminary.....	257
23. The Bassinger Home.....	259
24. Young People's Societies.....	261
25. Lives of the Bishops of the Reformed Episcopal Church.	264
26. Recollections—Clerical and Lay.....	282
27. Publication Society and Church Papers.....	289
28. The History and Mission of the Reformed Episcopal Church	295
Appendix	303

I heartily commend the zeal and diligence of Mrs. Price in collecting and preserving in the following pages so much valuable material, illustrative of the early history of the Reformed Episcopal Church: and earnestly hope that her book will find hearty support and wide circulation among the members of the Church.

J. A. LATANE,
Late Presiding Bishop.

PREFACE.

This book is called forth by a strongly-felt need for some gathering together of the various threads of the history of the Reformed Episcopal Church during its twenty-five years and more of existence. Many and able have been the pamphlets and articles written, but no connected account has been recorded. The years are passing, and already some of those who bravely, for conscience' sake, faced hardness as "soldiers of Jesus Christ," yielded up position, friends, wealth, not counting even their lives dear unto themselves, have joined the Church Triumphant. For this reason, the call came, while many of those earnest laborers were yet with us, for some one to weave into one golden thread, their recollections of our early days, that there might be left in the hands of the workers in years to come a clear and accurate history of the reasons for the founding of our Church, and its formation and history during its first quarter of a century.

Such a book is of necessity largely a compilation, a transcript of the thoughts of others, and many thanks are due to those whose kind assistance and encouragement has made such a work possible. Among them also were some of those valued friends who are to-day rejoicing in the presence of the Lord.

Doubtless there are inaccuracies and omissions, but an earnest effort has been made to render it as complete as possible. It has been a labor of love, offered with the sincere desire that those into whose hands it may fall may be more than ever convinced of the leading and overruling hand of God, in calling out from among the Churches of Christendom a people of God, a Church

which, for purity of principle, for staunch adherence to the Truth, and the promulgation of a pure Gospel, cannot be surpassed. Such a heritage calls for a strong faith in the Christ which it sets forth, a grasp of the truths it rests upon, an intelligent, loyal devotion, a constant prayerful thought, and a jealous guarding from the pollutions of the world, that it may ever be a part of that Church for which Christ died, "that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

A. D. P.

Wilmington, Delaware, March, 1902.

"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth," Psalm lx: 4.

CHAPTER I.

The Church of England and the Protestant Episcopal Church of America.

The history of a nation is its life written out upon the pages of the centuries as they come and go, by the men and women into whose frail keeping the God of nations has entrusted it. In so far as they follow Him, is the nation prospered, "the valleys also are covered over with corn," its cattle are "upon a thousand hills," its industries flourish, and the blessing of the presence of the Angel of Peace hovers over it with folded wings—for "happy is that people whose God is the Lord."

The history of the Church of Christ is the same, as unchanging and inscrutably written upon the pages of the world's record, as the law of the stars moving in the blue of heaven is written by the finger of God.

Our desire in the following pages is to reverently trace the purposes of God for us in the history of the formation and growth of the Reformed Episcopal Church, and to find, even amid our human frailties and errors, as we have made that history during its quarter of a century, the guiding hand of Him whose book of Divine records stretches back into the dim beginnings, and with whom "a thousand years . . . are but as yesterday when it is past."

Great undertakings are not perfected in a day, often not in a lifetime. Future generations are to reap the benefit of the wonderful discoveries which this age is bringing to light. "Rome was not built in a day," and

it needs the determination of a Napoleon to overcome many of the obstacles that sometimes block the way of success.

History covers more than the record of a decade, and has its root deep in the hearts of the men and women who, day by day, carry out the purposes of God and link the past, with its dead heroes, to the present, with its living, pulsating, human life, and behind it all standeth He "who hath measured the waters in the hollow of His hand, . . . and comprehended the dust of the earth in a measure."

The mighty river has its rise in the far away mountain top, where its spring bubbles up in clear exuberance in the very joy of living, and, gathering momentum and wider reaches as it goes to meet the flowing river in the fertile valley beyond, the mountain brook becomes a torrent that turns the wheel of industries whose usefulness and powers touch the shores of other lands. So as a Church, our record goes farther back than the brief twenty-eight years of its outward history, back into the years that preceded it, back into the very purposes of God, whose design we, all unconsciously, perhaps, have been filling out and making plain.

Our purpose in this chapter is to trace the history of the Church of England and the Protestant Episcopal Church only so far as it leads up to the causes which led to the formation of the Reformed Episcopal Church. In order to give a clear and correct reason for our existence as a separate body or branch of Christ's Church, we should know the salient features of the record written year by year in the Communion from whence we came—came, not because we desired to disrupt the Church of Christ with dissensions and the tearing down of her bulwarks,

but for conscience' sake. We left the mother Church, because, while we loved her, as a child loves its parent, yet beyond and above all earthly love was the love of the Church's Head, the One and only High Priest and Mediator; and because of the desire for the promulgation of a pure Gospel, untouched with the errors which savored of Romanistic principles. It was when conscience was fettered with errors that could no longer be borne in righteous silence, that the Reformed Episcopal Church entered upon its existence.

To learn clearly the reasons for our formation as a Church, or, rather, the restoration of the old paths of our forefathers, we must go back even beyond the seas to the mother country before the beckoning hand of new fields and unknown riches in a free land led many to turn their faces westward.

The first step looking toward the English Reformation was taken in 1534, by Henry the Eighth, in denying the supremacy of the Pope in matters concerning the religious life and worship of England.

Gradually the light broadened until, in the reign of Edward the Sixth, in 1548, a Commission was appointed to prepare a Liturgy in English for public service, this being followed by yet another in 1552, of which we will speak later on.

"There was at the same time a great reformation in the externals of public worship by the removal of many Popish customs and superstitious observances, such as the elevation of the bread and wine to be adored, the burning of incense, the ceremonials of making frequent signs of the cross, bowings, genuflections, kissing the altar, and the paten, or sacred plate—all these were greatly reduced, if not entirely abolished."

Mr. Ira Warren, in writing of the English Reformation, says: "They restored all the truths which the Roman Church had lost; but they did not reject all the errors which that communion had introduced. Thus, while they combined in their teachings all the Protestant elements of a true Gospel, they mingled into them enough of the popish element of a false Gospel to neutralize in part their manly influences and to hinder their free and benign action upon the world."

During the reign of Mary, the Roman service was for a time restored; consequently, during Elizabeth's rule, while a Protestant princess, she allowed several alterations in the Prayer Book of Edward VI, thus dimming the purity of the Reformation, and its beneficial effect was in some measure lessened. Bishop Burnet says: "So acceptable did she make the Prayer Book to the Romish clergy, that of 9400 ministers who had served under Mary, and conformed to Popery, all but 200 remained at their posts and used the ritual." In this compromise lay the error from which so many were to suffer in the years to come." Macaulay says: "To this day the constitution, the doctrines, and the services of the Church, retain the visible marks of the compromise from which she sprang. She occupies a middle position between the Churches of Rome and Geneva. . . . The service being in a dead language, is intelligible only to the learned; and the great majority of the congregation may be said to assist as spectators rather than as auditors. Here again the Church of England took a middle course. She copied the Roman Catholic forms of prayer, but translated them into the vulgar tongue, and invited the illiterate multitude to join its voice to that of the minister. In every part of her system the same policy may be traced."

We pass now to the new world. At this period in England's history, occurred the revival of the Acts of Supremacy and Uniformity. The former provided that all Christian people in public worship should use the Book of Common Prayer, establishing the king as supreme head of the Church; while the latter, the substance of which we quote, shows still further the burdens laid upon the people of England at this time. It was said that "all hope of union was blasted by that second most disastrous, most tyrannical, most schismatical Act of Uniformity, the authors of which, it is plain, were not seeking unity, but disunion."

"To the Protestant Church of England, as by law established. . . . All persons, of whatsoever rank or degree, above the age of sixteen years, who refuse to go to some church or chapel, or place of common prayer, or who persuade any other person not to go, or should be at any conventicle or meeting, under color or pretence of any exercise of any religion other than that ordered by the State, then any such person was to be committed to prison, there to remain until he should be ordered to come to such church or usual place of common prayer, and there to make an open submission and declaration of his conformity in the following words: 'I, A. B., do humbly confess and acknowledge that I have grievously offended God,' etc. . . . In case of disobedience, the offender was to 'abjure the realm,' that is to say, he was to banish himself for life, and if he failed to do this . . . or if he returned into the kingdom without her (Elizabeth's) leave, such person . . . was to be adjudged a felon, and was to suffer as in cases of felony, without benefit of clergy, that is to say, suffer the sentence due to arson or murder—to be hanged by the neck till he was dead."

This, in brief, was the substance of the Act which became one of the causes leading to the migration of so many to the new world. It was a thing not to be tolerated in the estimation of some of those who deemed it better to suffer all things, rather than to remain in a land where religious liberty was chained to arbitrary laws, and where their lives would be exposed to the severest penalties should they disclaim the obligations thus laid upon them. As a consequence, many a vessel's prow was turned towards the unknown vastnesses of a new country.

Previous to 1620, there had been several organized attempts to found colonies in the new world, and these successive attempts each brought with them the worship and Prayer Book of the Mother Country.

In the above named year, however, there came a band of men and women who, for conscience' sake, had turned their backs upon the intolerant demands of their native country, and sought freedom to worship their God in a new land—Puritans, so-called for adhering to the "pure Word of God." In the bitter cold of a New England winter, they took up a life of sorrow, toil and danger, for the sake of truth. They saw "what it took the people of Maryland and Virginia a century to realize—that the Church of England, holding the theories she did, could never become the Church of the colonies, however deeply she might yearn over her departing children," and for many years the Church of England held no sway over the New England section of the new world, and for sixty years there was no Episcopal church in New England, the first edifice being erected by order of Charles II, in Boston, in 1679.

"Yes, call that holy ground

Where first their feet have trod!

They have left unstained what there they found—

Freedom to worship God."

At the time of the American Revolution, the Episcopal clergy were (by their oath of allegiance and from the fact that their support came from England) adherents of the Crown, and, as such, regarded with distrust, and for this reason the services hitherto carried on were largely, if not wholly, suspended.

It involved great sacrifice to throw their interests into the common lot of a then doubtful struggle, but there were a few who bravely upheld the forces working for their liberty, and among them we have the names of Dr. White of Philadelphia, Chaplain of the Continental Congress, and Dr. Provost of New York, both of whom had so much to do with the Prayer Book of 1785, years afterward revived by the workers of the Reformed Episcopal Church in their endeavor for a freedom won after many a bitter struggle.

When the smoke had cleared, after the fires of the Revolution, and the people of the new land realized that their hard fought battle for freedom was won, and their ship of state entrusted to their own keeping, we again see the Episcopal Church rallying its scattered forces.

They were confronted with an imperative need for organization. The possibilities of the vast land they had come to possess made them see that under its new conditions and laws, America must deal with its own problems, and that the Episcopal Church, no longer the Church of England, but of America, must have some permanent form of organization.

On August 13th, 1783, a Convention was called in Annapolis, Md., at which time in one of their official documents, the term "Protestant Episcopal" was first used.

In the following year, another meeting of the Conven-

tion was called in New Brunswick, N. J., but finding it expedient to gather a larger number for the consideration of matters of much moment, a further Convention was called in the City of New York, October 5th, 1784. Here the adoption of "Seven Principles of Ecclesiastical Union" was effected, as a starting point for organization of the body.

While this movement in the southern section had been progressing, in the New England district the forces had rallied in Connecticut. Here, in the little settlement of Woodbury, the remnants of the Church of England held their meeting. Their first object was to secure a bishop. Their selection for this office was Dr. Seabury, a man of some fifty-four years, a High Churchman, and a "pronounced and active Tory." This man (elected by the clergy only) was sent to England for consecration. After a year's delay, unable to obtain it there, Dr. Seabury went to Scotland and attained his purpose at the hands of the Non-Jurors of Scotland, November 14th, 1784. He then returned to Connecticut and became rector of a parish in New London.

In the Convention of September 27th, 1785, which met in Philadelphia, the matters laid before it were of vital importance to the Protestant Episcopal Church in America.

The first point under discussion was its Constitution. According to Dr. McConnell, the Church Constitution, draughted by Drs. White and Smith, contemplated (a) a national organization; (b) the States to be its component units; (c) its governing body to be composed of two orders, clergy and laity; (d) each State to retain in its own hand a sovereign authority, and to conduct its own affairs. On its political side, these were its cardinal features.

In addition, it provided for things ecclesiastical and doctrinal. There was to be (a) a triennial Convention; (b) bishops, when obtained, were to be ex-officio members of the Convention; (c) persons were to be admitted to orders upon subscription generally to the Holy Scriptures, and a pledge of canonical obedience to the ecclesiastical authorities; (d) the English Prayer Book was to be the basis of the Liturgy, but to be modified so as to bring it into agreement with the new political arrangement.

As we shall dwell on this revision in another chapter, we need only state here that it was completed in the following month—October, 1875—and the service read for the first time by Rev. William White, D. D., on the fifth of that month.

A third point discussed in the Convention was the question of bishops, a matter referred to the Church of England, as to whether they would consent to consecrate men chosen and sent over from America, their refusal to consecrate Bishop Seabury making it a doubtful question. Consent was obtained, however, and Drs. White and Provost sailed for London, where they were consecrated in Lambeth Chapel, February 4th, 1786. On their return, Bishop White went to Christ Church, Philadelphia; Bishop Provost to Trinity Church, New York, while Bishop Seabury held jurisdiction over the New England States.

Here, at its beginning, the Protestant Episcopal Church contained practically two parties, with strong feelings both politically and ecclesiastically—could there be union and a settled foundation upon which both could labor without sacrifice of principle?

This was the situation in the Church at the next Convention, held in Philadelphia in July, 1789.

To the Church in Connecticut, with Seabury as its Bishop, the Constitution of 1785 and the Prayer Book, as then revised, were totally repugnant.

The union of the two elements was completed, but only by a compromise. The Prayer Book revision of 1785 was set aside, the English Prayer Book was adopted, with such alterations as made it cover the needs of the Republic (going into effect October 1st, 1790), and the Constitution was amended by constituting the body of bishops a separate House. In later years, the restrictions laid upon the action of the bishops by the Constitution were also removed.

We quote, without comment, the words of John Jay, first Chief Justice of the United States:

“To you it cannot be necessary to observe that High Church doctrines are not accommodated to the state of society, nor to the tolerant principles, nor to the ardent love of liberty, which prevail in our country. It is well known that our Church was formed after the Revolution, with an eye to what was then believed to be the simplicity of the Gospel; and there appears to be some reason to regret that the motives which then governed have since been less operative.”

From this date, the Protestant Episcopal Church (while in many respects satisfying the wants of its adherents, whose love for its beautiful Liturgy, expressing, as it did, the very needs of life, was most sincere) gradually developed practices which were antagonistic to the consciences of the so-called Low Churchmen. The hope of having the errors in her Prayer Book expunged by Convention decisions was a desire cherished for years, until, in almost hopeless despair, it was found that within the Church this was impossible, and the only remedy was separation.

Thus slowly it came, the cloud no bigger than a man's hand, until it covered the horizon.

We pass quickly over the years, and quote a strikingly prophetic speech of Bishop Meade to Dr. Cummins in the summer of 1856 (Life of Bishop Cummins, page 108): "The signs of the times are such as to fill my heart with the deepest anxiety. Matters cannot remain as they are; those holding the doctrines of baptismal regeneration, of a priesthood, and kindred errors, will go on to greater extremes, and they will take a deeper hold on the clergy and laity of our beloved Church. I shall not live to see it, but a time will come when *some one must* breast the current and stand up boldly in defence of the truth. On you, and those like-minded, will devolve this duty. *I charge you to stand firm*, and I look to such as you to bear the standard of God's truth bravely and faithfully"—prophetic words, nobly fulfilled!

The High Church element was the stronger of the two, and the dangerous errors referred to in these words of Bishop Meade, year by year grew greater, while those who saw them tried vainly in Convention after Convention for their remedy, and in their failure, lost courage.

We have considered briefly the history of the Church of England and the Protestant Episcopal Church in America, that we might the more clearly see the fact that, as a denomination, we were but restoring the original Protestant Episcopal Church of the days of the American Revolution, and also the reasons within the Mother Church that led to the founding of the Reformed Episcopal Church.

We would fain record here our tender feeling and our love "in Christ" for the Church from which we came. Hallowed associations cluster around her to many Re-

formed Episcopalians, and many of us also can record friendships true and tried which we still cherish to-day with those in her Communion. We turn in loving remembrance to the fold from whence we came, not because we wished it harm, or were animated by a spirit of disloyalty, but for what to us seemed the glory of God.

CHAPTER II.

The Revisions of the Prayer Book.

Briefly let us glance at the history of the Book of Common Prayer, and its revisions in England and America.

Taken as a whole, with its beautiful simplicity, its hallowed associations, its voicing of the many needs of daily life, it stands unique as a human production, linking by the golden chain of common use and sympathy the memories of the past to the wants of the present. Bishop Cummins thus speaks of it in his pamphlet, "Following the Light:" "The music of its words was like the music of old songs, of which the heart never wearies, or like the memory of sweet-toned church bells heard in childhood, and forever echoing in the ear of the wanderer from home."

No human composition is without error, and remembering the powerful hold of Papal authority upon English soil, can we wonder if even the cleansing of an English Reformation failed to expunge wholly the trace of Rome?

During the reign of Henry VIII, in 1545, a Book of Prayer, called the "King's Primer," was published. "This Primer comprised as it were the infant form of our English Prayer Book."

In the reign of Edward VI, we have the first complete Prayer Book of the Church of England, and this book was commonly used from the year 1549.

After this revision and compilation, it was deemed necessary that a second work of the kind should be under-

taken, and, as the result, the second revision of the Service Book, as it was called, was published and put into general use on November 1st, 1552, a book much more distinctly Scriptural and anti-Romanistic than that of 1549. In this revision, such men as John Knox, John Calvin, Peter Martyr and Martin Bucer were employed.

Alas for the Protestant religion, however, and the success of the English Reformation! The death of Edward, in his seventeenth year, occurred in July, 1553, and under his sister, Mary, the Romish service once more held sway, Parliament issuing an Act for the suppression of Edward's Prayer Book and the restoration of the Latin Breviary of Henry VIII, and the evident intention of Edward to send out a third and still more perfect revision was never carried out.

Under Elizabeth, however, came again the restoration of the Protestant faith, but the revision of the Prayer Book in her reign (1559) was to be "a Liturgy as neither Protestant nor Romanist could except against," which argued little for a book wholly free from Romanistic errors. The Queen tried to compromise between her Protestant and Roman Catholic subjects, and, according to Stodart, in his history of the Prayer Book: "This mode of compromise was unfortunate in its effects at the time, and has also encouraged the perversions of extreme High Churchmen up to the present day." "So the alterations made by her (Elizabeth) were of a retrograde character, and the purity of the Reformation, which had been adopted in Edward's second Service Book, was now abated."

Bishop Cummins reviews this revision of the Prayer Book under Elizabeth as follows: It "restored the sacerdotal vestments of the ministers, expunged the rubric

explaining the posture of kneeling at the Lord's Supper, so as to free it from any sanction of eucharistic adoration, and provided a formula to be used in distributing the bread and wine in the communion which a Romanist could easily interpret as teaching his doctrine of the Real Presence." Elizabeth also authorized two changes in the Articles, leaving out the truly Scriptural views regarding Baptism and the Lord's Supper, and in various ways compromised the Protestant views of Edward VI and followed more the principles of her Roman Catholic sister. The revision of the Prayer Book under Elizabeth was adopted in 1559.

The next revision of the Prayer Book occurred in the reign of James I, in 1604, which "added to the calendar a large number of saints' days, and constructed a Catechism which favored the sacramental teaching of the unreformed Church."

In the reign of Charles I, under the advocacy of Archbishop Laud, a Liturgy framed upon the first Service Book of Edward VI was adopted for use in Scotland. This scheme, however, met with violent opposition there, much of the trouble being laid to the charge of Archbishop Laud, and he was imprisoned for high treason. He was also accused of "having corrupted the Prayer Book." Archbishop Laud is said to have been a "Sacerdotalist and Sacramentarian of an extreme type."

Opposition to the Book of Common Prayer and Episcopalianism generally became gradually stronger, until, in 1645, the Prayer Book was ordered to be set aside, and the Presbyterian Directory took its place. Then followed a most unhappy state of things, not only for Episcopalians, but for the whole country, and for nearly fifteen years the Book of Common Prayer was not used.

Under the sovereignty of Charles II, it was once more brought into common usage. In its revision at this time the Presbyterians claimed a number of alterations and modifications as being essential, but no satisfactory conclusion on the basis of union of the two parties was reached. The edition as it came forth, arranged on much the same basis as the revision of 1634, was a step still farther away from the revision of Edward VI. In it the word "Minister" was changed to "Priest," and other alterations resulted in a Liturgy far less pure than that of earlier times. The last revision of the Prayer Book was made in 1662, when Bishop Sheldon, later Archbishop of Canterbury, was prominent in the matter, together with Morley and Gunning.

The Editor of the "Monthly Episcopal Observer," in referring to this reform and revision, states "that a reformation conducted on a principle of compromise with Rome could not in the nature of the case be complete. A complete reformation concedes nothing to the enemy. It is absurd to talk of casting out all of Romanism, and yet gratifying Romanists by retaining some things to please them."

This revision, in regard to Baptism, the Lord's Supper, changes in the Office of Ordination, an exclusive ministry, the introduction of the word "Priest," and the acceptance of Roman orders, all show how the Church was drifting toward Rome.

In 1689, in the reign of William and Mary, one more revision of the Prayer Book was attempted by a commission consisting of such men as Tillotson, Patrick, Burnet, and Stillingfleet, but the changes proposed by them were repressed. "A reform which, though failing at that time, through the influence of the Romanized

Prayer Book of 1662, for a generation, nevertheless formed the basis of the American Prayer Book of 1785."

As we come to the days of the American Church, we have already in the previous chapter noted the revision of the Prayer Book in 1785, a revision set aside in 1789. The first named edition was printed in Philadelphia in 1786, and reprinted in London three years later.

Many of the changes in this earlier book (1785) did not meet the views of the Convention in 1789, tinged as it was with the influence of Bishop Seabury and others of the High Church party, and the edition of that year, 1789, became the Prayer Book of the Protestant Episcopal Church of America.

We now come to the years immediately preceding the formation of the Reformed Episcopal Church. Low Churchmen became more and more confronted with the ritualistic element in the body to which they belonged. In its Prayer Book were errors that were plainly some of the main stumbling blocks, and therefore its revision was earnestly advocated.

In 1868, a pamphlet, written by Rev. F. S. Rising, startled many in the Protestant Episcopal Communion. Its title, "Are There Romanizing Germs in the Prayer Book?" put into definite form the like query which had been agitating the minds of many. Of this pamphlet, Bishop Cummins says: "That simple agent was the first instrument for awakening my mind to the truths I had so long ignored, and to the facts of history, into the investigation of which I had shrunk from entering. The whole subject was reconsidered under a new light, from unimpeachable facts, and these were the conclusions in which my mind firmly rested."

We quote a further statement from Dr. Rising: "In

view of what has been thus far said, we feel constrained to affirm that there are Romanizing germs in the Prayer Book. They are imbedded in our otherwise Protestant formulary. They are found in the Doctrines of the Rule of Faith, of the Ministry, of Baptism, and of the Lord's Supper. Developed according to the fixed law of germination, they bring forth fruit after their own kind, such as: The Bible is not the sole Rule of Faith; the Ministry is an exclusive Priesthood; Baptism is an instrument of regeneration; the Lord's Supper is an expression of Consubstantiation."

This from a Protestant Episcopal clergyman and before the Reformed Episcopal Church was even dreamed of or suggested!

Bishop Cummins, in his pamphlet, "Following the Light," says: "I became, therefore, in 1868, an earnest advocate of revision, and co-operated heartily with all efforts to secure that great object by the legislative authorities of the Church. You are thoroughly familiar with all those efforts. We went before the General Conventions of 1868 and 1871 with petitions signed by hundreds of clergymen and laymen from all parts of the land, asking relief for Evangelical men. We asked but three things, the use of an alternate phrase in the Baptismal Office for infants, the repeal of the canon closing our pulpits against all non-Episcopal clergymen, and the insertion of a note in the Prayer Book, declaring the term 'Priest' to be of equivalent meaning with the word Presbyter. We were met by an indignant and almost contemptuous refusal. I was present when a report was made by the Chairman of the Prayer Book Committee of the House of Bishops, to whom these memorials had been referred in 1871, and that report was to the effect

that it was not expedient to consider further these petitions, followed by a resolution forbidding the printing of them in the appendix of the Journal. And this was the deliberate reply of the authorities of the Church to the deep and almost agonizing cry of hundreds of burdened hearts and consciences. The door was closed in our faces. The hope of relief was utterly lost. I left the General Convention of 1871, feeling that a revision of the Prayer Book as Evangelical men desired was an impossibility in the Protestant Episcopal Church. I returned to my work with a heavy heart, knowing that every effort to suppress the Sacerdotal system by legislation had failed, and that I was more powerless than ever to resist its influence. Two more years passed, in which I was compelled to give an indirect sanction and support to the false system by participating in services which, to my soul, were treason to Christ, and to bear this heavy trial with no hope of deliverance. The burden was indeed intolerable.

“But deliverance was nigh at hand, and when least expected. ‘Then they cried unto the Lord, . . . and He delivered them out of their distresses, and He led them forth by the right way,’ and He brought ‘them unto their desired haven.’ The Reformed Episcopal Church became the haven of rest to many souls. The two years and a half which have elapsed since the organization of the Reformed Church, have more than justified the conviction which led us forth, the hopelessness of reform within the Protestant Episcopal Church. . . The ‘Romish germs,’ as Dr. Sparrow calls them, will never be eliminated from the Protestant Episcopal Church, for nine-tenths of her clergy and people deny that there are any ‘Romish germs’ within the Prayer Book, and hold

the dogmas thus designated as the most precious truths of the Gospel. How, then, will they ever consent to have them eradicated?"

This now leads us to the consideration of the next chapter, endeavoring to trace therein the ever-growing chain of events in God's Providence which pointed to the need for the Reformed Episcopal Church, as surely and clearly as the needle of the compass turns to the north, and in that finding may our hearts ascend in gratitude to Him who thus spoke to His people in words unmis-takable and sure—"This is the way, walk ye in it."

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls," Jeremiah vi: 16.

CHAPTER III.

The Need for the Reformed Episcopal Church.

It is said that God is in every crisis. We have proved this in our own experience, and felt His nearness to us in our hours of darkness. Like Elijah, perhaps, we have requested for ourselves that we "might die," and like him, we have heard the tender rebuke, "What doest thou here, Elijah? . . . Yet I have left Me seven thousand in Israel."

Gradually but surely, the Low Church element in the Mother Church found that there was but little redress of a permanent order within her borders. For long it was thought that a reform in these matters of conscience might be effected within the Church, even as Bishop Cheney stated in his sermon before the Second Council of the Reformed Episcopal Church: "We tried to stay the flood of error in the fold that was dearer to many of us than our own lives. Vain effort!"

Among the remedies suggested was a Prayer Book revision, a means strongly advocated by many, but as we glance back over the years preceding 1873, we see more and more how these advocates for reform within the Church were driven at length to take refuge in relief afforded without. Discouraged and disheartened, the way indeed seemed dark, until, after earnest supplication for guidance, the doors of the Reformed Episcopal Church opened before them and in its fold these seekers after Truth found the "desired haven."

In order to show that the need for the Reformed Epis-

copal Church was a real one, that it was not a Church founded by hot-headed enthusiasts, and to portray the true condition of growing Ritualism and Sacerdotalism, and the consequent unrest of the Evangelical element in the Church, perhaps we cannot do better than to quote a number of clippings from the public print and from private correspondence, which, if carefully read, will show most clearly the questions agitating the Protestant Episcopal Communion during the twenty odd years preceding the formation of the Reformed Episcopal Church. These quotations are not designed to mark out any specific churches or individuals, and are given with no wish or desire to evince a prejudiced or one-sided judgment, or unkind criticism, but simply to give a true picture of the Church as it stood during those years, with its High and Low Church parties. As our own Bishop Cheney so forcibly represents it: "Through a painted window the sunlight fell upon the Psalter in which you were praising God, or the Litany in which you cried for mercy. But one worshipper read its words in light as crimson as the sunset. Another beheld the page all gilded with a yellow radiance. Because a *purple* flush fell upon *my* book, shall I say to my neighbor, 'Brother, you did not get a ray of heaven's sunshine to-day—*purple* is the hue of the true sunlight.' The same Divine truth will be more or less colored by the individual peculiarities of him who holds it. The same light from heaven must pour through the colored windows of differing intellectual apprehensions. Christlike love will lead the Church to large charity for individual perceptions of even essential truth."

It is in the spirit of this loving charity that we would here look at the needs and causes for our Church as it stands to-day.

Looking back over the years since these questions came into being, can we fail to see that the seeds of Ritualism which then blossomed, seeds sown centuries back, which the English Reformation failed to eradicate and the American Revolution to stamp out, were never destroyed, but have had their fruitage in these later times?

We quote first an extract from a letter from Bishop Alfred Lee, of Delaware, to Bishop Cummins:

“INGLESIDE, December 29th, 1851.

“MY DEAR CUMMINS:—Your kind letter gave me great pleasure. It has been an exceeding encouragement to me, under the trial which elicited the ‘Pastoral Letter,’ to be assured of the sympathy, the good wishes, and the prayers of the brethren whom I most esteem. Anything like controversy is peculiarly alien to my taste, and no personal consideration could draw me into it. *But the present is a time for no compromising policy.* The contest is, in my opinion, for the *very life* of our holy religion; and if we would secure the approving sentence of our great Judge at the last, we *must be steadfast in our maintenance of the truth of His Gospel.*”

We next take an article from the *Boston Journal* of Saturday, December 28th, 1867, which will perhaps show clearly the points upon which the Low Church party so earnestly desired Convention legislation.

“The most interesting matter in connection with religious affairs in this country at the present time is the controversy in the Episcopal Church between the High Church and Low Church sections. It grows out of the attempt to discipline the Rev. S. H. Tyng, Jr., for preaching in a Methodist Church in New Jersey, without the consent of the rector who presides over that parish. A

large number of the clergy and laity who disapprove of the course of the High Church party, have adopted the following declaration, which is a significant and remarkable paper:

“ ‘A Declaration of certain Clergy and Laity of the Protestant Episcopal Church:

“ ‘The subscribers to the following declaration, deeply moved by what they believe to be the present dangers of our beloved Church, in the open and secret tendencies which exist in it to conformity with the Church of Rome, and humbly trusting in the guidance and blessing of the Holy Spirit, would make this statement of their views and feelings, for the purpose of mutual encouragement and support. The essential principle of these tendencies is an entire subversion of the Protestant and Evangelical character of our Reformed Church. It transforms the Ministry of the Gospel into a Priesthood; Baptism into a magical rite; the Lord’s Supper into the sacrifice of the Mass; Evangelical liberty into bondage to manifold observances and ceremonies; and the one Church of Christ, ‘the blessed company of all faithful people,’ into the body of those who recognize and conform to a mere sacerdotal system. These tendencies, already far advanced in England and this country, are materially aided by a subtler and less clearly pronounced sacerdotalism, which finds expression among us in an exclusive view of the Episcopal Church; in unscriptural conceptions of the Sacraments, in superstitious ideas of the power of the Ministry, and in a legal rather than Evangelical view of the Christian life. The influence of these tendencies we believe to be eminently injurious to our Church, by the reasonable prejudices which they excite; fatal to the performance of the great mission of our Church in this land, by their

contrariety to true liberty and the true progress of the age; dangerous to souls by their hiding of the free grace of the Gospel; and dishonorable to Christ by their substitution of human mediatorship in the place of the 'one Mediator, . . . Christ Jesus.'

"Under a deep sense of responsibility, we ask ourselves what, in this crisis, is it our duty to do? In the first place, we feel compelled to affirm that in many of the pulpits of our Church another Gospel is preached, which is not the Gospel of Christ. The Church needs to be awakened to its peril. A paramount duty is imposed upon our clergy and our missionary organizations to see that, so far as they are able, the pure Word of God shall be preached everywhere in our land. We cannot yield this liberty and obligation to any claim of territorial jurisdiction, and we hereby express our sympathy with the resistance that is made, in this respect, to the attempted enforcement of false constructions of canonical law.

"We believe, also, that the present crisis of Protestantism commands a higher degree of sympathy and co-operation among the various Evangelical bodies into which we are divided. An exclusive position in this respect we hold to be injurious to our own Church and inconsistent with our history and standards, as well as with the spirit of the Gospel. In the case of those 'chosen and called' to the work of the Ministry by those 'who have public authority given unto them in the congregation,' and manifestly blessed in their labors by the Holy Ghost, we believe that we cannot withhold our recognition of the validity of their Ministry, without imperilling the interests of Evangelical religion, 'despising the brethren,' and 'doing despite unto the Spirit of grace.' In this matter, also, we express our earnest sympathy with the

resistance which is made to those false interpretations of canonical law by which this recognition and fellowship would be restrained. This statement of our views is made under a full sense of any responsibility which it may involve. The love and devotion which we bear to our Church, and the allegiance which we owe to Christ, will not allow us to hesitate. With kindness and charity for all who differ from us, imposing no burden upon the conscience of others, as we are unwilling to submit to any imposed on our own, we claim only that in the Church of our dearest affection it is our inalienable privilege to be true, in these respects, to our sense of duty to God.

"This, as published, is signed by Revs. Drs. Newton, John Cotton Smith, J. S. Stone, S. H. Tyng, C. M. Butler, L. W. Bancroft, H. Dyer, E. H. Canfield, and Revs. Messrs. S. Cutler, C. W. Quick, M. B. Smith, S. H. Tyng, Jr., and by many other clergymen and laymen.

"What the result of this movement will be no one can predict. It presents a living and vital issue on the one side, and on the other of which will be ranged the whole power of the denomination, and it is difficult to conceive of any compromise ground which can be adopted which will prevent disruption. The *Protestant Churchman*, perhaps the ablest Episcopal paper in the country, takes ground boldly and earnestly in favor of the above 'declaration,' and it foreshadows a great struggle in the Church.

"It says, alluding to the declaration: 'In view of these facts, we call upon all, and especially our laity, to resist these arrogant assumptions and this attempted imposition of ecclesiastical tyranny, which degrade the Ministry, destroy the manliness of the laity who submit to them, and hopelessly fetter Evangelical effort in our Church. . . .

In respect to this matter, there are three courses which are open to Evangelical men, and only three. One is to submit, another is to go out of the Episcopal Church, another is to resist. For our own part, we have too much self-respect for the first, and too much love for our Church for the second. The only course open for us is to resist, and we take the first step in resistance by subscribing with all our heart to the declaration.’”

We see among the signatures attached to this declaration the names of some of those who, in later years, became workers in the Reformed Episcopal Church.

The event referred to in the opening words of this article was the trial of the Rev. S. H. Tyng, Jr., for preaching in a Methodist Church in New Brunswick, N. J., within the limits of a Protestant Episcopal parish.

In 1869, occurred also the trial of Rev. J. P. Hubbard, of Westerly, R. I., for exchanging pulpits with a Baptist clergyman, the Rev. Mr. Denison.

We group these two events together at this time with special mention, as the principle involved—that of the equal validity of the ordination of Ministers of other denominations, and their cordial welcome within the chancel and in the pulpit in ministerial exchange—is one of the strong points in the Reformed Episcopal Church.

In the *Christian Witness*, in February, 1867, appeared a Declaration Against Ritualism, signed by twenty-eight Bishops of the Protestant Episcopal Church, among them Bishops Coxe of New York, Eastburn of Massachusetts, and Cummins of Kentucky. This declaration is so long, we simply quote an extract from it:

“WHEREAS, At a meeting of the House of Bishops, held in the City of New York, in the month of October, the subject of Ritualism was brought to the notice of the

House and considered with a great degree of unanimity; and

“WHEREAS, On account of the absence of a number of the Right Reverend members of the House, and the fact that the House was not sitting as a co-ordinate branch of the General Convention of the Protestant Episcopal Church in the United States of America, it was regarded as inexpedient to proceed to any formal action; and

“WHEREAS, It was nevertheless regarded as highly desirable that an expression of opinion on the part of the Episcopate of this Church should be given, with respect to ritualistic innovations, therefore the undersigned Bishops, reserving each for himself his rights as Ordinary of his own Diocese, and also his rights as a member of the House of Bishops, sitting in General Convention, do unite in the declaration following:

“ . . . And we, therefore, consider that in this particular national Church, any attempt to introduce into the public worship of Almighty God usages that have never been known, such as the use of incense, and the burning of lights in the order for the Holy Communion; reverences to the holy table or to the elements thereon, such as indicate or imply that the sacrifice of our Divine Lord and Saviour, ‘once offered,’ was not a ‘full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world;’ the adoption of clerical habits hitherto unknown, or material alterations of those which have been in use since the establishment of our Episcopate: is an innovation which violates the discipline of the Church, ‘offendeth against its common order, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren.’ ”

Side by side with the above we place extracts from a

second protest of the Evangelical party to the bishops, clergy and laity of the Protestant Episcopal Church, signed by such men as the Revs. F. S. Rising, Richard Newton, B. B. Leacock, J. Howard-Smith, Marshall B. Smith, "and many others."

"The undersigned, Presbyters of the Protestant Episcopal Church, moved by the occasion which will hereinafter appear, approach your venerable body with the respectful petition that you may be pleased to consider the expediency of some legislative action, in the form of canon or otherwise, to the following effect:

"WHEREAS, In the Sixth of the Thirty-nine Articles of Religion of this Church, it is declared that whatsoever is not read in Holy Scriptures, nor may be proved thereby, is not required of any man that it should be believed as an article of the faith; and

"WHEREAS, in the 'Ordering of Priests,' the candidate is obliged to say that he is 'determined to teach nothing as necessary to salvation but that which he is persuaded may be concluded and proved by Scripture;'

"Now, In conformity with the spirit of the aforesaid Article, and the obligation of the Ordinal, it is hereby enacted and declared that no minister conforming to the Book of Common Prayer, as required by canon, is thereby required to use any words, expressions or passages of said Book which he conscientiously believes to be contrary to Holy Scripture, or to contain doctrine which he is persuaded cannot be proved thereby. Any minister, in the use of said Book, may omit such words, expressions or passages, provided he shall have first specified in writing, to the Bishop of the Diocese in which he ministers, what such words, expressions or passages are; solemnly professing that he is persuaded they are not agreeable to Holy

Scriptures, and, accordingly, that he cannot use them with a good conscience; also declaring his belief of the Holy Scriptures, the Apostles' and Nicene Creeds, and the Thirty-nine Articles.

"Your memorialists trust that the foregoing will commend itself to your collective wisdom, as a legitimate, practical application of the supremacy of the Holy Scriptures as the Rule of Faith, and also as a due reserve for the rights of conscience and private judgment, such as a Protestant Church ought to provide in binding Liturgic prescriptions upon her ministers so largely as ours has done. Should it be objected that such a license would be an alteration of the Book of Common Prayer which no one General Convention is competent to make, the reply is that, as conformity to the Book is required by one canon, so, by another canon, that requirement might be qualified.

"Your memorialists need hardly observe that the asked for legislation would by no means involve an admission that there *is* anti-scriptural language in the Liturgy, but only the presumption that such is the opinion of brethren in the ministry of the Church, many or few, and that they desire the proposed dispensation. This is the fact, and hence the occasion of the present memorial. There are those in the ministry of the Church who, while they yield a hearty conformity to the Liturgy as a whole, and especially to the parts most frequently used in public worship, cannot accept certain language in other of its parts not of minor importance, believing it to be contrary to Holy Scriptures, or to contain doctrine which many are persuaded cannot be concluded or proved thereby. Such are their honest convictions, and as these do not touch the substance of the Faith, they pray for some provision

enabling them to consistently maintain and act upon them. They ask not to be compelled to utter with their lips what is foreign to their minds, and that in the most sacred acts of religion—even in prayer before God.

“Some of us among the undersigned unite in this movement, not on our own account, but on the broad ground of Christian liberty and brotherly toleration. On this ground, we earnestly join our brethren in petitioning for the relief which they claim, believing that they are entitled to it; especially as ministers of a branch of the Catholic Church which, so far as it is truthly catholic, will allow the holding of divers doctrines and opinions within the limits of cardinal orthodoxy.

“The appeal is to fathers and brethren in the name of Him in whom we are one, and whose cause we alike would serve, pleading the injunction of His apostle: ‘Let us not judge one another, but judge this, rather, that no man put a stumbling-block, or an occasion to fall, in his brother’s way, following the things which make for peace, and things whereby we may edify one another.’

“Praying your candid consideration of what we have thus ventured to submit, we are, with high consideration,

“Yours in the Gospel of Christ.”

“October 15th, 1868.”

Then follow the names we have previously mentioned. We have quoted this memorial in full, as it shows so clearly the position of the Evangelical party at this time and the form of relief for which they asked.

This memorial was acted upon in the Convention of 1869, by the adoption of the following resolution in the House of Bishops:

“Resolved, That, in the opinion of this House, such

latitude in the use of the Book of Common Prayer as the Memorialists ask, could not be allowed with safety or with proper regard to the rights of our congregations."

Bishop Kip, of California, thus comments on the adoption of this resolution:

"Another feature" (of the Convention) "was the strong feeling of conservatism which characterized the Convention. The past year, as I have said, had been marked by a radicalism which had never before been exhibited in the Church, and an attempt was made to obtain some action of the Convention which should sanction these innovations. But instead of this, every canon it passed was eminently conservative, and if there was one point on which more than any other the House of Bishops was united, it was in their wish to crush these latitudinarian practices which had lately disturbed the peace of the Church. . . .

"Again, another petition presented from the same quarter was, that our churches might be opened to the non-Episcopal ministers about us, to take part in their services—in other words, that we should recognize their ordination. This, you perceive, would at once strike a death-blow to the distinctive character of our Church, by giving up the Apostolic Succession. Our rule has always been that no one, except he be Episcopally ordained, can minister to our people. I will give but one single instance of the assertion of this principle by our Church. If a Presbyterian or Methodist minister should apply to us for Orders, he is received as a layman, his previous ordination is unrecognized, and he is ordained by the bishop before he can officiate. If the Church believed there was any validity in his former ordination, it would, of course, be profanation to repeat it; but she does not, and treats him as any other layman.

“If, on the other hand, a priest of the Church of Rome desires to unite with us, he is not again ordained—for we acknowledge the Apostolic Succession in the Church of Rome—but instead of this, he merely signs a recantation of those errors which separate the Church of Rome from us. Such has always been the recognition of the Apostolic Succession by the Church.

“The Convention, therefore, in opposition to this attempt to break down barriers which separate us from the denominations around, passed a canon in the following words:

“‘Canon 11. “Of persons not Ministers of this Church officiating in any congregation thereof.” No Minister in charge of any congregation of this Church, or in case of vacancy or absence, no Church Wardens, Vestrymen or Trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church; provided that nothing herein shall be so construed as to forbid communicants of the Church to act as Lay Readers.’”

Can we wonder that more and more there arose in the minds of many the need either for modifications in some of these restricting bonds, or for a Church wherein could be found all the beauties of a Liturgical worship, but fuller freedom in matters of conscience, a greater catholicity of spirit, and a recognition of the validity of the ordination vows of other equally consecrated men, even though not received through the line of so-called Apostolic Succession?

The advance of Ritualism is strikingly evident in the two following expressions from the minds and hearts of two Massachusetts Bishops. The first is taken from the *Boston Journal* of December 21st, 1868:

“A circular letter to the clergy and congregations of the Protestant Episcopal Church in the Diocese of Massachusetts has been issued by Bishop Manton Eastburn, enjoining them to discard innovations upon their ‘ancient and settled order of public worship.’ The Pastoral Letter on this subject put forth by the House of Bishops at the close of the late General Convention, and the resolutions of that body against any change in the order of service until the next General Convention shall decide upon the matter, are quoted to enforce the appeal which he makes that simplicity of worship shall be maintained and innovations and novelties rejected. What these latter are he thus specifies:

“The placing of lights upon the Communion Table, except for the purpose of aiding the sight; the burning of incense; making the sign of the cross, except when directed by the Rubric in the Baptismal Office; elevation of the elements at the Lord’s Supper; the wearing of any vestments except those so long exclusively used, namely, the surplice with the black scarf and bands and the gown; and lastly, the making of reverences to the Lord’s table, such as bowing before it, reading any part of the Morning and Evening Prayer with the back to the people, and turning towards the table at the saying or singing of the Gloria Patri, or while the ascription to the Trinity is pronounced after the sermon—all these practices being either imitations of Popery or symbolical of Romish views of the Lord’s Supper, and derogatory to the one “full, perfect and sufficient sacrifice, oblation and satisfaction” made by our Lord Jesus Christ, “for the sins of the whole world.”

“There are some other changes which have been introduced within a few years, and to which my own

feelings are strongly opposed, as being contrary to the practice of our Church ever since its beginning in this country—such as processional hymns, so-called; surpliced choirs; intoning the prayers, and flowers upon the Communion Table and elsewhere in the Church, but of which I have said nothing. I commend what has now been written to the clergy of the Diocese, and, at the same time, would express the hope that Church Wardens and Vestrymen and others in our various congregations will manfully stand by the ancient simplicity of our worship and discountenance any departures from past usage. Order, and decency, and solemnity, in conducting Divine service, let us ever strive to promote: but God forbid that we should give a Popish interpretation to our Protestant Liturgy by performing it in a Romish manner.’”

Five years later, the following article was taken from *The Church Union* of New York (October 25th, 1873):

“The Rev. Benjamin Paddock, who has just been appointed Bishop over the Episcopalians of Massachusetts, has begun his work by consecrating a church in Cambridge, and this is an extract from his sermon:

“‘We expect here the presence of our adorable Lord in this holy house, heeding the prayers, attuning all hearts, and giving efficacy to the Sacraments of His own institution; *making the sprinkling of water instrumental in the working of regeneration, and by His presence making the bread which we break the Communion of Christ.*’

“What a successor to Griswold and Eastburn!”

We give below the Chicago Protest (dated February 18th, 1869) against certain Ritualistic doctrines and expressions in publications of the Protestant Episcopal Church, and advocating the calling of a conference to devise the best methods for abating their influence in that

Communion. The call to this conference was given in a printed circular under date of April 19th, 1869, and signed by four laymen—Messrs. Gurdon S. Hubbard, George A. Sackett, John H. Kedzie, Albert Crane, Committee on Invitation.

PROTEST.

“Be it known to all men that we, the undersigned, Presbyters of the Protestant Episcopal Church of the United States of America, moved, as we humbly trust, by a becoming sense of duty to God, to the Church whose Ministers we are, and to our own souls, and solemnly remembering the vows we took in ordination to ‘be ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God’s Word, and to use both public and private monitions, as need shall require, and occasion shall be given,’ we, the Presbyters aforesaid, satisfied from evidence to us incontestible, that *great peril* now exists to the purity of the faith and worship, not only of the Mother Church of England, from which some of us derive our Orders, but also of the Protestant Episcopal Church, and that a scheme exists to undermine the Scriptural foundation of these Churches, on the specious plea of a ‘revived catholicity,’ do now and hereby in this formal instrument enter our solemn PROTEST against all teachings, innovations, machinations and devices that are employed for *unprotestantizing* this Protestant Episcopal Church, corrupting her doctrine, debasing her worship, and overturning her long established rites, ceremonies and usages. And the undersigned Presbyters, together with the laymen whose names are hereunto appended, as assenting and confirming, do furthermore solemnly PROTEST against

the doctrines and teachings of the following passages, extracted from the printed and published writings of their respective authors—men prominent by position in the Protestant Episcopal Church: ‘In the *Regeneration by Holy Baptism*, in the spiritual and *ineffable* presence of our Lord in the Eucharist, with the *mystical nutriment* through His Body and Blood, as well as in the definition of the Sacraments, generally there is virtual concurrence in the accepted standards of the historical Churches—Eastern, Western (or Roman), and Anglican.’ ‘In addition to this substantial agreement in Orders, Creeds and Sacraments, the rite of Confirmation,’ etc. (The Convention Address of Bishop Whitehouse, 1868, page 29).

“‘Besides the two Sacraments of the highest order, there are other inferior rites *having the same nature*, but not necessary in the same way; among these are Confirmation, Matrimony and Holy Orders, in all of which they are an outward sign and an inward grace:’ ‘1st. The sign called Sacramentum, bread and wine, simple elements of daily sustenance. These remain in their proper substance after consecration, retaining their proper nature, and yet they undergo a mystical change, *whereby they become the forms under which Christ is present*. 2. The thing signified, called Res, the Body and Blood of Christ: His glorified humanity, *which, after a manner inexplicable and without a parallel in the range of our knowledge*, becomes present after consecration, not bodily or physically, according to the laws of material or carnal bodies, but supra-locally, hyper-physically, and spiritually in some way, believed in by the Church, but known only to God’ (‘Manual of Inst. for Confirmation Classes,’ by Rev. Dr. Dix, pages 41 and 53).

“‘Question. How do we become partakers of the nature of the Second Adam?

“‘Answer. By our New Birth in Holy Baptism.

“‘Question. What, then, begins the Christian Life?

“‘Answer. Holy Baptism.

“‘Question. What is the second great step in the Christian life?

“‘Answer. Confirmation.

“‘Question. What is the third?

“‘Answer. The Holy Communion.

“‘Question. What is the fourth?

“‘Answer. Death.

“‘Question. What two titles has the Church given to the blessed Virgin Mary?

“‘Answer. She is called the Bringer Forth of God, and the Ever Virgin Mary.

“‘Question. How do you receive forgiveness for sin after Baptism?

“‘Answer. By Absolution and the Holy Communion.

“‘Question. Into how many divisions is Everlasting Life divided?

“‘Into that which is begun here on earth in the Church, and through the Sacrament, etc.’ (Rev. Dr. DeKoven’s “Catechism on Confirmation,” pages 72 and 82).

“We solemnly declare that, in our judgment, the preceding extracts are not in harmony with the doctrines and principles of the Protestant Episcopal Church, but directly the reverse, in many particulars, of the teachings of her Articles, Liturgy and Homilies—the very reverse of the principles in defence of which many of the bishops and other dignitaries of our Mother Church endured the fires of martyrdom. And we furthermore declare it our fixed purpose and intention, under God, to do what in us lies towards the freeing of this, our beloved Church, from the domination and perpetuation of such sentiments

and doctrines. And for the integrity of our present action, we appeal to the Great Searcher of hearts, and for our vindication to the candid judgment of all earnest, thinking Christian men, and more especially to that of the members of our own Protestant Episcopal Communion.

"Chicago, Ill., February 18th, 1869."

This is signed by the following clergymen: W. H. Cooper, D. D., J. A. Russell, H. N. Powers, D. D., Samuel Cowell, Chas. Ed. Cheney, H. W. Woods—with their charges; also by the following laymen, thirteen of whom are Wardens or Vestrymen, all, as well as the clergymen, in the Diocese of Illinois, viz.: Alex. G. Tyng, Wm. Hanley, M. D., A. Hester, S. Johnston, Henry C. Smith, Albert Crane, Matt. Griswold, James Cockroft, Hiram Norton, David B. Lyman, J. J. Richards, J. N. Staples, Gurdon S. Hubbard, John H. Kedzie, C. H. Jordan, Geo. A. Sackett, E. G. Wolcott.

"The foregoing Protest, with the names thereunto appended, was sent to a few of the clergy, with a request to know whether they would sign it, and whether they would approve a call for a meeting in Chicago in June next, of the Evangelical clergy and laity of our Church, for the purpose of discussing topics connected with the Protest, and transacting such other business as, under the circumstances, may then be deemed expedient. Only five unfavorable replies have been received. The clergy whose names are hereunto annexed have heartily approved the Protest, and expressed a wish for the meeting in June, and, so far as possible, have agreed to be present:

"Revs. Lewis P. Clover, D. D., B. T. Noakes, J. Rambo, Chas. W. Quick, D. R. Brewer, W. R. Stockton, C. B. Stout, J. Rice Taylor, B. F. Taylor, Wm. R. Woodbridge, W. C. French, Ed. W. Peet, D. D., Benj. Hartley, W. F. Lhoyd,

Samuel Cutler, John A. Jerome, Stephen H. Tyng, R. H. Williamson, Jos. H. Clinch, James B. Britton, Wm. V. Bowers, James McElroy, D. D., A. Dalton, Theo. Irving, LL.D., F. B. Nash, Geo. Z. Gray, C. E. Butler, Alex. Jones, D. D., Henry M. Stuart, J. Crocker White, E. W. Appleton, S. R. Weldon, S. H. Boyer, Wm. Wright, D. H. Deacon, Wm. J. Ellis, F. D. Hoskins, E. H. Canfield, D. D., W. W. Spear, D. D., T. F. Caskey, Geo. E. Thrall, N. N. Cowgill, Mason Gallagher, Wm. M. Ross, John P. Hubbard, R. W. Oliver, Henry Dana Ward, Samuel A. Clark, Thos. Duncan."

(It is suggested by Col. Aycrigg that the fact that the name of Charles Edward Cheney was affixed to this Protest, was one of the causes for the bitter persecution instigated against him by Bishop Whitehouse.)

At the Chicago Conference, held in June, 1869, about two hundred delegates were present.

The subject of Prayer Book revision was extensively discussed, and the Conference passed a resolution expressing its conviction of the pressing need for such a revision. We give the resolution herewith:

"6. *Resolved*, As the opinion of this Conference, that a careful revision of the Book of Common Prayer is needful to the best interests of the Protestant Episcopal Church.

"*Resolved*, That all words or phrases seeming to teach that the Christian Ministry is a priesthood, the Lord's Supper a sacrifice, or that Regeneration is inseparable from Baptism, should be removed from the Prayer Book."

In February of this year the following Committee on Prayer Book Revision had been appointed: Revs. W. A. Muhlenberg, Stephen H. Tyng, Jr., J. Cotton Smith, Richard Newton, I. W. Bancroft, H. Dyer and G. E.

Thrall. In that month a circular had been sent out by the Committee requesting comments or suggestions that might aid these gentlemen in their work, and in November of the same year, when the Evangelical Conference assembled in Philadelphia, this Committee presented its report regarding the progress of its work.

During this period (somewhere around 1866) there was organized what was known as the Latimer Society, whose object, according to the Rev. W. T. Sabine, D. D., "was a fraternal intercourse on the part of Evangelical clergymen in the Protestant Episcopal Church, and the study of books and topics bearing upon the maintenance and propagation of Evangelical truth in that Church. As the conflict deepened in the Protestant Episcopal Church, we were naturally led on to the study of its history and close examination of its standards. Rev. Franklin Rising's (whom we all loved and honored) pamphlet on 'Romanizing Germs' made an epoch for us. We went right at the Prayer Book, and discussed it for months. The Society, if I am not much mistaken, arranged for a thorough review and criticism of the Ordinal and Offices of the Prayer Book, parcelling them out to the strongest and most trustworthy of our Evangelical brethren, and assigning parts to Rev. John Cotton Smith, D. D., Rector of Ascension Church, New York; Bishop Nicholson (then Dr. Nicholson), Dr. Bancroft, of Christ Church, Brooklyn, etc., etc. These criticisms, as they were prepared, were printed and furnished for revision and discussion to each member."

The Society disbanded when Bishop Cummins (after leaving the Protestant Episcopal Church) was refused for membership.

Already, however, the conviction was pressing itself

upon the minds and hearts of some; that even this hoped for relief of revision would not cure the apparently growing evil, and on August 6th, 1869, Rev. S. H. Tyng had sent his letter of resignation from the Prayer Book Revision Committee to its Chairman, Rev. G. E. Thrall, extracts from which we give below:

“MY DEAR BRETHREN:— . . . We, I mean the representatives of Evangelical principles and purposes, are now occupying far different relations from those under the influence of which the subject of a revision of the Book of Common Prayer was first committed to us. And in the light of new dispensations in the Providence of God, new views of obligation and of expediency press themselves upon our notice. . . . Revision, as we may technically call this subject now, presents itself under two different and dissonant aspects. First, limited, to the least alteration of existing forms and expressions, which can be made satisfactory to those for whom we act. Second, planned upon some scheme of new construction, which would be most desirable to all, could we attain it.

“In the first, I am convinced that no change, even of words, or of permission to omit words objected to, in use, can ever be obtained from any action of our General Convention. The preparation of such a book would be an idle and useless expense, resulting in no practical benefit. . . . The consideration of these specified desires has, therefore, only served to strengthen my conviction that all attempts at separate, limited and partial amendments will fail to satisfy those for whom we act, and will impede, rather than promote, the one great end to which we must look, if we shall be compelled to adopt it, viz.: the establishment, under the gracious Providence of God, of a Church whose principles shall be true, and whose

formularies and standards shall perfectly conform to them and embody them . . . I look forward to the general meetings of this autumn, as an occasion at which we shall probably settle, finally, great principles of contest and action: either resulting in our separation, or our submission; beyond which, for the present at least, we shall have no more discussion. . . . I am therefore of opinion that all our present work is inopportune, and without probable value or avail. We satisfy none with partial amendments. We have no opportunity or opening to design and complete a new construction. Our proposed revision will be a failure, and without value. With this conviction, I cannot feel at liberty to go farther in the present line, and therefore ask permission to retire completely from our present consideration, under our present authority.

“I am, with great affection and respect, dear brethren,

“Your faithful friend and brother,

“(Signed,)

STEPHEN H. TYNG.”

On the withdrawal of the Rev. Salmon R. Weldon, of Put-in-Bay, Ohio, from the denomination, in 1869, for some of these same conscientious reasons that at this time were so disturbing many hearts, Bishop McIlvaine writes: “I cannot but have a sincere and affectionate sympathy with you in your circumstances, nor will I withhold the expression of my regret that, in the chief cause of your action, the laws are what they are. I am decidedly in favor of some change in the Prayer Book, so that by some change of words, or some provision of other optional words, the difficulty in your mind may be avoided.”

As to some of these same conscientious reasons causing the matters at issue, we quote first an editorial from the *Protestant Churchman* of December 31st, 1863, regarding

the sentiment of the publication, the *Church Monthly*:

"This periodical has boldly thrown off the mask, and comes out plainly in advocacy of nearly everything—except Papal supremacy—which our Reformers repudiated. The aims of the editor are thus announced in the December number: . . . 'We expect to set forth the objective reality of Christ as a person ever present in the Sacraments, especially demanding our worship, in the Holy Eucharist filling the whole Church with vitality, and therefore establishing in her that basis of authority on which we receive the Holy Scriptures, the Apostolic Ministry, and the Ritual worship of Christ; and, finally, the authority of the Church, as the elect Body of Christ, to act as the Mediator between God and her members in the forgiveness of sins, etc.' "

On the question of Baptismal Regeneration, we give first the sentiment of Bishop Griswold:

"In the Baptismal Office are most unfortunately some few words which are well known to be more injurious to the growth and peace of our Church than any one thing that can be named."

Dr. Rising, in his pamphlet, "Are There Romanizing Germs in the Prayer Book?" quotes Bishop Meade as saying: "Why could not another prayer on the same plan be introduced into the Baptismal service and allowed to be used in the place of the one which we now must use, but which I never do without pain, because its plain, literal meaning contradicts my belief."

This sentiment of Bishop Meade found its echo in many other hearts, and took action, on the part of the Rev. Dr. Cheney of Chicago, now beloved by many, both in our own and in other communions. He felt that he could not, as a minister of the Gospel, utter with his lips

what his heart and conscience denied, and, therefore, in using the Baptismal Service, he omitted the clause, "This child is regenerate." Bishop Whitehouse of Illinois, threatened Dr. Cheney with ecclesiastical prosecution, and he was arraigned before such a court in 1869. Application was made to the civil courts, and an injunction was given, suspending further action until this order was reconsidered, two years later. In 1871, the ecclesiastical court, consisting originally of five members, reconvened, when it was found that but four members were present. A sentence of suspension was pronounced, however, by this so-called court. A second trial before the court was held in May, 1871, because the defendant had continued to preach, and on the grounds of their verdict, Bishop Whitehouse placed his sentence of "degradation" upon Dr. Cheney.

The Diocese then brought suit for recovery of the property of Christ Church, and appealed to the civil courts, which before could take no action, because the question of property did not enter into the controversy. The matter was finally carried by the Diocese to the Supreme Court, but the decision was against the plaintiff. In August, 1874, Hon. E. S. Williams, of the Circuit Court, "decided that the body claiming to act as an ecclesiastical tribunal, which sentenced the defendant to indefinite suspension, until he 'expressed contrition for the past and promised conformity for the future,' was a body of amiable gentlemen, no doubt, but not a court, according to the canons of the Protestant Episcopal Church, and that therefore, in disregarding its sentence, the defendant was not amenable to the decision and penalty of the second court, the decision of which was wholly conditioned on that of the first. . . . He con-

cluded, therefore, that Mr. Cheney had never been deposed from the ministry of the Protestant Episcopal Church, and refused to restrain the congregation of Christ Church from the possession and enjoyment of its said property."

Such a decision clears for all time any question which might be brought up by the opposers of our Church as to the sentences given in this case, for Dr. Cheney was never deposed from the ministry of the Protestant Episcopal Church.

Finding that this question was increasingly disturbing the peace of its ministry, the Bishops of the Protestant Episcopal Church thus endeavored to soothe the consciences and bring the desired amelioration by a resolution in October, 1871, and published in a Pastoral Letter from the House of Bishops the following: "We, the subscribers, Bishops of the Protestant Episcopal Church in the United States, being asked, in order to the quieting of the consciences of sundry members of the said Church, to declare our conviction as to the meaning of the word 'regenerate' in the Offices for the Ministration of Baptism of Infants, do declare that, in our opinion, the word 'regenerate' is not there so used as to determine that a moral change in the subject of Baptism is wrought in the Sacrament."

This declaration, although considered by some as a relief, was by others regarded as practically doing nothing toward a reform of the error, from the fact that whatever the private interpretation might be of those using the service, the literal meaning of its language remained unaltered. As stated by Bishop Coxe, "Our offices affirm that God's Holy Spirit operates in Holy Baptism upon the child's spirit, 'for being by nature born in sin and the children of wrath, we are hereby made the children of grace.'"

Letter to Bishop Chas. Edwd. Cheney regarding revision of Prayer Book:

“COVINGTON, KY., Jan. 29th, 1872.

“I am more deeply convinced than ever that the root of all our evils lies in the sanction which our Prayer Book gives to the Sacerdotal system. Whether the Reformers and the compilers of our Prayer Book did, or did not, intend to uphold the system, there is enough in the language of our offices to give it countenance. I am, therefore, a most earnest advocate for a thorough revision of the Prayer Book, to take from it all that can be perverted to the use and maintenance of this false Gospel. Baptismal regeneration, the real presence of our Lord in the elements, the Sacerdotal idea of the Ministry—there are the dangerous errors to be removed by a revision. But I confess that the effort seems to be utterly vain and idle and hopeless. What the few of us will do who are likeminded, I cannot tell. The events of the next two years will decide. If it be possible to cleanse the Church from Ritualism, as a doctrinal system, we can abide in our lot, and work on zealously. If there be no hope of this, we will never be content to pass our lives in upholding an organization that proves itself unfaithful to the ‘first principles of the doctrines of Christ.’

GEO. D. CUMMINS.”

Bishop J. A. Latané, D.D., in his tract, “The Reformed Episcopal Church,” explaining his reasons for entering that Church, and referring to these erroneous teachings of the Prayer Book of the Protestant Episcopal Church, says (of the position held by two High Churchmen):

“Those two brethren planted themselves on the teach-

ing of the Prayer Book, and argued from the Prayer Book; *and from the Prayer Book we could not answer them.* It was from their lips that I first heard advanced and defended the doctrine that simple Baptism with water invariably effects the Regeneration of the baptized infant or adult. And well do I remember how startled I was when, in support of that doctrine, they turned to the Baptismal Service and pointed to the fact that the Minister is there required to say of every child whom he baptizes, immediately after applying the mystical baptismal water, ‘this infant is now regenerate,’ and to thank God that it hath pleased Him to ‘regenerate this infant with His Holy Spirit;’ and when, in support of the same doctrine, they turned to the Catechism in the Prayer Book, and pointed to that question and answer where the child is taught to think and to speak of his Baptism as the means whereby he ‘was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven;’ and when, having turned to those passages, they triumphantly asked, ‘If such language does not teach regeneration in and by Baptism, what does it teach, or what does it mean, or how could it be changed so as to express that doctrine more distinctly than it does?’ I was more than startled. I was silenced. I could not answer myself, and could not find any one else who could answer in a way that I could receive as fair, honest and satisfactory.

“It was from the lips of these same brethren in the Seminary that I first heard advanced and defended the doctrine of Apostolical Succession and of the exclusive validity of Episcopal ordination. Again they turned to the Prayer Book and pointed to the familiar words in the preface to the Ordinal, that ‘from the apostles’ time there have been three orders of ministry in Christ’s Church—

Bishops, Priests and Deacons;’ and that no man shall be accounted a lawful Minister, in this Church, except he hath had Episcopal ordination; and when, in support of their interpretation of such language and of the position of the Episcopal Church toward the Ministers of other Protestant Churches, they stated that a Minister coming from any one of them into the Episcopal Church was required to be reordained, while a Romish priest was always received without reordination, I did not believe it. It seemed to me a shocking betrayal, and that, too, by my own Church, of all Protestantism to the claims of the Romish hierarchy. And I would not and could not believe it, until I had gone to one of the professors, and he, with many apologies and regrets and explanations, had assured me that such was unfortunately but undoubtedly the fact.”

We would also add the last proof of the need for our Church, a proof made stronger as years come and go, taken from the December, 1900, *Evangelical Episcopalian*, also commented on in a tract by Bishop Cheney, entitled, “The Protestant Episcopal Church at the Close of the Century:”

CONSECRATION OF THE REV. REGINALD HEBER WELLER,
D. D., TO BE BISHOP-COADIUTOR OF FOND DU LAC.

When the special Diocesan Council was held, several months ago, Bishop Grafton expressed a wish that the ceremonies of the consecration of the Rev. R. H. Weller might be the most noteworthy of any ever held in America. It seemed that every priest and layman in the diocese set to work at once, that the Bishop’s wishes might be gratified.

The services in the cathedral were begun at 10.30 A. M. The procession, which was very long, passed from Grafton Hall through cloister and close to the great western entrance of the cathedral. Thurifers, acolytes, cross and banner bearers, students from near-by theological seminaries and the visiting clergy, were followed by the clergy of the diocese, and Archdeacons Jenner and Gardner, Canon Jewell, and the deputy registrar, the Rev. S. R. S. Gray. Then followed the visiting bishops, with their chaplains, the bishop-coadjutor-elect, with attending presbyters, the preacher, the co-consecrators and the bishop of the diocese, also Bishop Tikhon, of the Holy Eastern Orthodox Greek Russian Church, Bishop of the Aleutian Islands. Bishop Grafton believes that the presence of Bishop Tikhon will have historical significance in bringing the two branches of the Church into closer relationship. Bishop Tikhon's miter differed from those worn by the other bishops in that it was of cylindrical shape, a foot in height, and that it had suspended from it a long, flowing veil of black. He was attended by two chaplains, veiled in black, and their appearance was strikingly oriental. The Greek Bishop occupied a high seat of honor at the right of the altar. The Old Catholic bishop was also present. The Introit was followed by the Kyrie and Collect, the Memorial of All Saints, and the Epistle, after which the choir rendered the Gradual. The choir and congregation sung a hymn, after which the gospeler, escorted by the thurifer and acolytes, proceeded to a point in the forward portion of the chancel and read the Gospel. The priests and bishops recited the Nicene Creed, after which the Rt. Rev. William Edward McLaren, D. D., D. C. L., Bishop of Chicago, from the pulpit, delivered the consecration sermon.—*Church Standard*.

Seldom—perhaps never—has our communion in this country witnessed so magnificent a function as that connected with the consecration of the Rev. R. H. Weller, Jr., as Bishop-Coadjutor of Fond du Lac. It was on the octave of All Saints' Day, November 8th, and at the cathedral of the diocese that the event occurred. The grand cathedral, with its long nave, its roomy transepts, and its spacious choir, was decorated with festoons of greens, from which bunches of chrysanthemums were suspended, and with many artistic banners in honor of the event. The Latin and Greek fathers of the Church were portrayed on the banners in the nave, while those in the south transept pictured Seabury, Kemper, Brown and Welles, and those in the north, Laud and Sancroft, the figures being represented in copes and miters. At the Offertory the ceremonial use of incense followed the historic western practice. After censuring the altar, the bishops were each censured in turn, first those at the altar, afterward the Russian bishop on the throne and the bishops in the choir, individually; then the priests on either side, collectively, and afterward the congregation. A line of four acolytes, with processional lights, three thurifers and four more acolytes with lights, passed before the sanctuary rail before the *Sursum Corda*; and at each of the three strokes of the *Sanctus*-Bell incense was used, as also at the *Benedictus*, the communion and the festival *Te Deum*, which followed the celebration. Before the latter, and after the benediction, the miter was placed upon the head of the newly consecrated bishop, and, accompanied by the two assisting consecrators, he passed down the full length of the nave, blessing the people of the congregation, who fell upon their knees as he passed.

—*The Living Church.*

FOND DU LAC, WIS., November 10th.—Much has been said of the service at St. Paul's Cathedral in this city, Thursday, attendant upon the elevation of Archdeacon Reginald Heber Weller to the bishopric, services which attracted world-wide attention, and the features of which will be of marked significance in the history of the Episcopal Church, but "half has not been told." In the first place, it was the most magnificent ceremony that has ever taken place in the history of the Anglican Church in America. Never before have so many bishops taken part and joined in a full Catholic ceremony, with all its adjuncts. . . . It was no ordinary function. Every year the conciliar mass in this diocese is observed with great solemnity. The services at St. Paul's Cathedral are always beautiful, elaborate and impressive, but this was one a person sees but once in a lifetime. Quoting the Bishop of Chicago, "The service was reverent, dignified and at times sublime."

Bishop Grafton, as consecrator, wore a magnificent red cope, with gold orphreys and the precious miter, studded with precious stones. The Bishop of Milwaukee, Bishop Nicholson, and Bishop Anderson of Chicago, co-consecrators, wore copes of red trimmed with gold and plain linen miters, known as the miter simplex. The Bishop of Chicago, Bishop McLaren, wore a handsome cloth-of-gold cope and miter. The Bishop of Marquette, Bishop Gershom Mott Williams, and the Bishop of Indiana, Bishop Francis, who were the presenting bishops, wore red copes and miters trimmed in gold. The Bishop-Coadjutor of Nebraska, Bishop Arthur L. Williams, wore a cloth-of-gold cope and miter. At the sedilia, just before going to the altar for mass, the miters of the consecrators were removed, Bishop Grafton being vested in white

chasuble and maniple and Bishop Nicholson and Bishop Anderson in white dalmatic, tunicle and maniples. The color of the mass was white, the day being the octave of the feast of All Saints.

After the procession entered the cathedral, Bishop-elect Weller went to his private chapel, according to the rubric, attended by his chaplain, where he said the preparation of the mass before his private chapel, St. Augustine chapel being set apart for his use. During the Introit he returned to the sanctuary before the high altar. After the Kyrie was sung, the epistle was said by Bishop Anderson, and this was followed by the gospel procession, the gospel being sung beyond the rood screen by Bishop Nicholson. After the holy gospel the bishops returned to the altar, where the Credo was sung, all kneeling at the Incarnatus. Then the bishops went to the sedilia.

The preacher, the aged Bishop McLaren, was then escorted to the pulpit by the master of ceremonies. After the ceremony, the consecrators were led in front of the altar, where they sat during the presentation of the Bishop-elect by the Bishops of Marquette and Indiana. Testimonials of his election and the apostolic mandate from the primus were read. Then Bishop Arthur L. Williams chanted the litany. Bishop Grafton then made the examination. The Bishop-elect then knelt before the consecrator, and, after kissing his hand, retired to his chapel, where he was vested with his cope. Upon his return to the consecrator, he knelt before him and the bishops sung the "Veni Creator Spiritus." Then followed the consecration, all of the bishops laying their hands upon the Bishop-elect and saying, "Receive ye the Holy Ghost." Then followed the anointing with the chrism on the head and the palms of the hands of the

Bishop-elect and the conferring of the episcopal ring, presented to Bishop Weller by the Indians of the Oneida reservation. The new Bishop then rose and the consecrator gave him the kiss of peace and the new Bishop gave it to the two consecrators. Then was sung the 133d Psalm. This was followed by the Offertory. The new Bishop then ascended to the altar at the right of the consecrator, where he joined in the holy sacrifice. The elements were then censed, after which the celebrant and Bishop-elect were censed and other dignitaries in order. At the sanctus the torch-bearers andthurifers entered the sanctuary and knelt before the altar. This was followed by the canon of the mass.

At the words of consecration, the Sanctus-Bell rang out, and all prostrated. Then followed the communion of the Bishop-elect, after which Gloria in Excelsis was sung. The pontifical blessing followed, the consecrator standing with his miter on and holding his crosier in hand. The Bishop-elect descended from the altar and knelt, when the miter was placed on his head by the consecrators. Upon rising, he was escorted to his seat by Bishop Grafton.

At this time the Te Deum was sung, this being perhaps the most impressive part of the entire ceremony. Lined up before the altar were the bishops, torchbearers andthurifers, the new bishop being led by the consecrators down the aisle of the church, the vast congregation kneeling to receive the blessing he bestowed as he passed along. The chimes in the cathedral tower were rung during this ceremony. The bishops returning to the altar, the new bishop went to the epistle side and the consecrator to the gospel side, where they said the last gospel.—*Evening Wisconsin, Nov. 10th.*

For the first time in the history of the American Church, the solemn, pontifical high mass was celebrated this morning by three bishops, with a retinue of attendants and chaplains, numbering six bishops, forty priests and many deacons and seminarians from the Nashotah Theological Seminary.

The service was in all respects identical with the rites prescribed by the Roman Catholic Church for similar occasions, and as a natural result of the introduction of the extreme liturgical ceremony, was the most brilliant and notable ecclesiastical event ever celebrated in the American Church. It represented an outlay of many thousands of dollars. Several of the visiting bishops wore the cope and miter to-day for the first time.—*Daily Northwestern, Nov. 9th.*

With a Prayer Book never fully purged of the Romish errors and the various compromises of the days of Elizabeth, with an ever increasing drift toward Ritualism and Sacramentarianism, we come to the days immediately preceding the formation of our own beloved Church, a Church founded at the costly sacrifice of the severance of many precious ties, a Church rising out of the darkness as an answer to many prayers and to the burning question on the lips of many, "Lord, what wilt Thou have me to do?"

CHAPTER IV.

The Need for the Reformed Episcopal Church.

(Continued.)

As we have stated, many of the Evangelical party in the Protestant Episcopal Church had long hoped for redress and relief and greater liberty of conscience within the pale of the Church. They felt no need for another Communion, but hoped that the purifying of the old, by the revision of its Book of Common Prayer, or by the introduction into that Book of certain alternate phrases in its rubrics, and Convention legislation against all Ritualistic tendencies, would enable them to remain in the fold so dear to many of them.

This was the position of Bishop Cummins for many years. His great love for the Church of his choice made him loath to believe that this relief could not be obtained within her borders. Several appeals and suggestions were made to him during these years, that he should undertake, with others, the establishment of a new Church, but for this he then saw no need, and faithfully labored on in the old, ever hoping, ever praying, that the clouds which seemed to be gathering on her horizon might melt away, like the mist that folds her garments and slips silently from beneath the warmth of the morning sun.

In a letter of his, written in October, 1868, while on his way to the General Convention, and referring to one of his sermons preached about that time, Bishop Cummins says: "Certainly this people will never be in any

doubt as to my position on the vital questions at issue in our Church;" and in another letter: "We cannot doubt that God will take care of His truth; but my stand is taken firmly on the old, evangelical basis, now and ever, and to keep this Church upon the platform of the Reformation."

During the Convention, he wrote: "Last night I attended the meeting of the Board of Missions. You may judge of my feelings when, upon entering the church, I saw before me, in the chancel, an altar, with a super-altar, and on it in the centre a brass cross three feet high, and two brass candlesticks of the same height on either side, with candles in them, but unlighted. And just in front of the altar was the venerable Bishop McIlvaine, within a few feet of what he had all his life so earnestly protested against."

On Sunday, October 25th, 1868, in the Church of the Incarnation, New York, before a large congregation, Bishop Cummins delivered an address "in defence of the principles of the Anglican reformation, now imperilled in the Episcopal Church of England and the United States," and we quote as follows from the printed pamphlet regarding this occasion:

"On Sunday evening, October 25th, 1868, the Church of the Incarnation, Rev. Dr. Montgomery's, Corner Madison Avenue and Thirty-fifth Street, was filled by a vast audience of not less than 1200 people, to listen to an address from Rt. Rev. Dr. Cummins, Assistant Bishop of Kentucky, in defence of the principles of the Anglican reformation, now imperilled in the Episcopal Church of England and the United States. Many of the most prominent laymen of different Episcopal churches of this city were in attendance, and a large number of clerical

and lay deputies to the General Convention now in session. . . . (From the address) 'We are conscious, profoundly conscious, of the vital issues now pressing upon us. . . . We are met in our day by the cry of reunion. We are constantly told we must prepare for reunion with Rome, and everything seems to be tending that way. It is amazing how the cry is taken up by the journals of the day. But, brethren, on whose side are the changes made? Are they made on the side of Rome? Can you point me to a single change Rome has made?

" 'And now, brethren, we are just entering on a mighty conflict. We cannot decline it. It is not of our own seeking. It has been forced upon us. We accept it in sorrow and tears, but in God's strength. And on this basis we will fight it out—the basis of the Anglican Reformation, as set forth in our Articles, homilies and the standard works of the great divines of the Reformation.

" ' . . . I implore you, then, beloved friends, by your love to the Gospel of Christ, by the reverence you bear to the work of England's great confessors in the sixteenth century, by the ashes that rest under the martyrs' monument at Oxford, by the memory of John Wycliff, the morning star of the Reformation, to resist this tide of error coming in upon us as a flood; and with love to all, bitterness to none, let us stand like a rock for the purity, the unswerving loyalty to her great Head, of this Protestant Episcopal Church.' "

We also give the comment of a New York paper published at this time:

"Bishop Cummins, of Kentucky, appeared before the American Church Missionary Society in noble and fearless advocacy of evangelical truth and in defence of the

Protestantism for which the Reformers braved the fires of martyrdom. The noble words of Bishop Cummins and of other clergymen thrilled us as we listened. May God bless them."

We insert here a quotation from the point of view of one of another denomination (Rev. E. M. Hatfield, Methodist), regarding the status of the Protestant Episcopal Church at that period, and published in *The Independent* of November 26th, 1868:

"... I have no means of knowing or conjecturing what course Evangelical Episcopalians will take in the present emergency. It is clear enough, however, that they will be ground between an upper and a nether millstone if they hold fast to the Romish and High Church doctrine of Apostolic Succession; and it is no less clear to my mind that there is room in the United States for an Evangelical Episcopal Church. Speaking as a Methodist, and with sole reference to the interest of my own denomination, I should regret the organization of such a Church. Taking a wider view and regarding the general interests of the cause of Christ, I should hail the establishment of such a Church with the greatest satisfaction. It would meet a want that is felt by tens of thousands of Christians in our country."

In January, 1869, there arose a correspondence between Bishop Whitehouse of Illinois, and Bishop Cummins. The full details of the event which gave rise to these letters are given in the Memoirs of Bishop Cummins. In substance, they are as follows: Bishop Cummins had been invited to address the "Society for the Promotion of Evangelical Religion in the Northwest." When this became known to the Bishop of Illinois, he wrote the following letter to Bishop Cummins:

“CHICAGO, December 31st, 1868.

“MY DEAR BISHOP:—An effort has been recently made in this city to establish a society, entitled, ‘For the Promotion of Evangelical Religion in the Northwest.’

“I am obliged to regard this as a movement designed to disturb my diocese, and factious in its character.

“I am informed that a general meeting has been announced to take place in Trinity Church, and that you are expected to take a prominent part in it.

“Under the impression that this may be so, I venture to express my hope that you will decline to give it the sanction of your presence, or in any way connect your influence and office, within the charge of a brother bishop, with a movement which he, in common with the large majority of the diocese, deemed schismatical and injurious. You are satisfied, I am sure, from the past, that you would be at any time a welcome visitor in Chicago, and honored in its pulpits. But as presiding over or connected with such a meeting as the one projected, your visit would be misconstrued and hurtful.

“Faithfully your friend and brother,

“(Signed,)

HENRY J. WHITEHOUSE.

“*Rt. Rev. Dr. Cummins, Asst. Bishop of Kentucky.*”

Disturbed and perplexed as to his proper action under the strictures laid down in the above letter, Bishop Cummins consulted with Bishop McIlvaine and others. His reply from Bishop McIlvaine advised his going to Chicago as first proposed, on the ground that there was “a great principle of right and freedom involved,” and that there was no law forbidding Bishop Cummins to address any society or represent any cause within the Diocese of Illinois or elsewhere.

It was decided not to hold the public anniversary meetings as at first proposed. Dr. Charles Edwd. Cheney suggested that the society become an auxiliary of the Church Missionary Society, but this suggestion was not favored by its members. While Bishop Cummins' presence was earnestly desired at the meetings which were to be held in St. John's and Christ churches, yet they very delicately and kindly did not urge him.

On February 1st, Bishop Whitehouse again addressed a letter to Bishop Cummins, reiterating his claim that the latter should not come to Chicago, closing his letter with the following: "If you have, as rumored, consented to act accredited by the American Church Missionary Society, or its kindred organization, the exercise of such agency will raise questions still more serious, probably in other jurisdictions as well as my own."

We quote extracts from Bishop Cummins' reply to the letter of Bishop Whitehouse:

"PEWEE VALLEY, KY., Feb. 3d, 1869.

"MY DEAR BISHOP:—Yours of the 1st inst. has just reached me, and I hasten to give you a plain statement of facts, which, I am very sure, will relieve me of any seeming want of courtesy toward you, and at the same time will convince you of my earnest desire to promote the peace and harmony of the Church in your diocese."

He then proceeds to explain the invitation extended to him to address the newly formed missionary society in Chicago, and the difficulty of deciding the wisest course of action on becoming aware of Bishop Whitehouse's opposition to this society, lest by refusal to accept he should seemingly condemn the action of his brother ministers who had started the movement, or by his acceptance

should disturb the harmony which had previously existed between himself and the Bishop of Illinois. Bishop Cummins further states his views with regard to loyalty to the Protestant Episcopal Church, and his feeling (as then clear to him) that there was no need for a separation in the Church. He then closes his letter, after more fully explaining that his consent to speak at the anniversary meetings was held in abeyance until he should obtain a fuller knowledge of the objects and aims of the new society, with the following:

“It is true, ‘as rumored,’ that I have consented, or, rather, promised, the societies alluded to by you to go to Cincinnati, Chicago and other places, to advocate their claims; and it is my purpose to visit Chicago on Sunday, February 21st, to preach for, and ask offerings in behalf of, ‘The American Church Missionary Society,’ and ‘The Evangelical Education Society,’ both of which have been so sadly bereaved of their secretaries by the awful calamity on the Ohio River in December last. If I understand your allusion, my dear Bishop, it is to raise a question as to my right to make such appeals in your diocese. If so, it involves a great principle of right and freedom, and I cannot give place to such a claim for an instant. These three great organizations are the legitimate modes in which a large portion of our Church seek to advance their principles and to extend ‘the truth as it is in Jesus,’ in all honest loyalty and fervent love to the Church. To deny them the right, at all proper times and places, to propagate and extend these principles, is a step fraught with imminent peril to the welfare of the Church, and as one who would sacrifice all but Christ’s truth to preserve the peace and harmony of the Church, I earnestly implore you not to raise such a question, never before

raised, and the agitation of which is to be most deeply deplored.”

On February 11th, Bishop Whitehouse addressed the following letter to Bishop Cummins and also laid the matter before Bishop Smith of Kentucky, who briefly stated, in reply, his sorrow that any trouble should have arisen and his hope for Divine guidance in its settlement.

“CHICAGO, February 11th, 1869.

“RIGHT REVEREND AND DEAR SIR:—I received in due course your letter of February 3d. I regret to say that it is far from satisfactory to me in the explanation of the manner in which you deemed proper to use my first letter, or the relations you have assumed in my diocese.

“The original cause for your visit having been withdrawn by the action of the body you promised to address, and your effort having failed to connect that Society as auxiliary to the ‘three great societies,’ I have more reason to be grieved that you force a new issue by the peremptory notice you give me of your purpose to visit Chicago, ‘to preach and ask offerings on Sunday, 21st inst., in behalf of ‘The American Church Missionary Society,’ and ‘The Evangelical Education Society.’

“I have forwarded full copies of the correspondence, with my remarks on the same, to Bishop Smith, Frankfort. I have given him notice of my ‘protest’ against the Assistant Bishop of Kentucky assuming, in virtue of a travelling agency from the American Church Missionary Society, the right to act without consent within the jurisdiction of another bishop, or contrary to his expressed wishes. I now respectfully present to you my protest

against your assumed authority and your contemplated visit at the time indicated.

“Remaining your friend and brother,

“(Signed,) HENRY J. WHITEHOUSE,
“Bishop of Illinois.”

On February 12th, the Standing Committee of Illinois made the following protest:

"CHICAGO, February 12th, 1869.

“WHEREAS, The Bishop of Illinois has summoned the Standing Committee of said Diocese for counsel upon the proposed visit of the Assistant Bishop of Kentucky to this diocese; therefore,

“Resolved, That we enter our protest against such a visit, and trust, with our Bishop, that the Right Rev. Dr. Cummins will not persist in a course which, under the circumstances, will, in our opinion, infallibly lead to the disquietude and injury of the diocese.”

Signed by the Committee.

On February 15th, Bishop Whitehouse forwarded certified copies of the above to Bishop Smith and to Bishop Cummins.

On the 19th of February, Bishop Cummins arrived in Chicago in pursuance of the plan already outlined, and from that city wrote Bishop Whitehouse as follows:

"CHICAGO, February 19th, 1869.

“RIGHT REV. AND DEAR SIR:—Yours of the 11th inst. reached me on the eve of leaving home for Cincinnati, and up to this time I have not had the leisure to reply to it. You announce to me that you have given notice

to Bishop Smith of your protest against my 'assuming the right to act without consent within the jurisdiction of another Bishop, or contrary to his wishes.' And you present to me a 'protest' against my 'assumed authority,' etc.

"In reply to this, I most earnestly disclaim and disavow any assumption of authority within your diocese. I have never made such a claim, nor do I now make it. I only claim the right which the Church allows to the humblest presbyter, of accepting an invitation from the rector of any church to preach to his people and ask for contributions from them in behalf of any lawful Church work. This right I have not lost by becoming a Bishop, and surely this is not the assumption of power within the diocese of any brother Bishop.

"As to the matter of courtesy, I claim to have granted you this when I have declined to speak for the new society lately organized in this city; and in this course I have been moved by an earnest desire to promote peace and harmony in the Church. I now again earnestly entreat you not to raise the issue by denying the right I have claimed above. For twenty years past bishops have been in the habit of pleading the cause of The Evangelical Knowledge Society within the dioceses of other bishops, without a word of protest being raised against their action; I am very sure they will not now willingly surrender such a right.

"Assuring you once more of my regret that any controversy should have arisen between us, and of my earnest desire to quiet all agitation,

"I am, most faithfully yours,

"(Signed,)

GEORGE D. CUMMINS."

We give also two letters, out of many, quoted in the Memoirs of Bishop Cummins, which showed the effect of this public stand on an Evangelical principle thus taken by him.

“THEOLOGICAL SEMINARY, FAIRFAX CO., VA.,

“March 12th, 1869.

“MY DEAR BISHOP:—Most heartily do I sympathize with you in your endeavors to save our people from a retrogression to Rome; and also thank you for the stand you have taken against Illinois assumptions. I believe it costs a Bishop more than it costs a presbyter to stand up against a Bishop at the call of principle. I have long noticed this, and seen how perniciously it has worked. It has given arrogance a great advantage over moderation and fairness, and has insensibly led to an increase of pretensions and airs and assumptions which our fathers knew nothing of, and which are utterly repugnant to the spirit of Protestantism and the Bible. . . .

“I am, my dear Bishop, most truly your friend and servant,

“(Signed,)

WILLIAM SPARROW.”

“NEW YORK, 130 E. 17th Street,

March 16th, 1869.

“RIGHT REV. AND DEAR SIR:—It gives me great pleasure personally to forward to you the following resolution, which was passed at a meeting of ‘The Protestant Episcopal Clerical Association:’

“‘Resolved, That the Clerical Association have heard with satisfaction the principles advanced by Bishop Cummins in his correspondence with Bishop Whitehouse; that they cordially approve said principles, and will stand

by Bishop Cummins in their maintenance and defence.'

"Yours faithfully,

"(Signed,)

W. N. McVICKAR,

"*Secretary.*"

We have given this matter as briefly as possible, but showing so clearly the state of affairs in the Protestant Episcopal Church, and involving the same principle for which the Evangelical party during these years so earnestly contended, it seems necessary to refer to it, in order to keep the threads untangled, which were slowly but surely weaving themselves, under the Divine hand of the Master, into the clear pattern which was to finally develop into the separation from the old Church.

Many of us are familiar with the painful controversy with the Bishop of Illinois and the then Rev. Dr. Cheney of Chicago, over a like principle of Evangelical truth, but which involved Dr. Cheney in a most severe trial, out of which the Lord delivered him with His own Divine leading and blessing, as well as the honor and respect of those who knew or heard of the contention.

Under date of February 12th, 1869, Bishop Cummins received a letter from Rev. Mason Gallagher, extracts from which we give below:

"PATERSON, February 12th, 1869.

"RIGHT REV. GEORGE DAVID CUMMINS, D. D.:

"*Reverend and Dear Brother:*—The Clerical Association listened with great interest to your letter to the Bishop of Illinois, and at the close of its session passed unanimously the following resolution, offered by myself: (then follows the resolution already quoted) . . .

"I refer to the right to advocate the interests of Evangelical societies in another diocese. . . .

"We have resolved to revise the Prayer Book, and to modify the Episcopal system of our Church. What I shall say is with entire respect for yourself, with admiration for your recent bold stand for a pure Gospel, and with the belief that the Lord intends that you shall be of great service in the deliverance of His people from an intolerable spiritual bondage. . . . I want some of our Bishops to take part in the work. I want a more Scriptural and primitive Episcopacy than we have. We must not be obliged to go to the Moravians for a succession, if a succession is thought necessary. . . . When a Church forsakes the spirit and principles of the Word of God, as our Church did formally at the last Convention, with no prospect of retracing its steps, its bishops, presbyters and laity are absolved from allegiance to it. I feel bound to withdraw from it. . . . I am resolved that my remaining years shall be spent in more effective work, not hampered as they have been by serving traditions, countenancing destructive errors and upholding unfit men in authority; but, standing fast in the 'liberty wherewith Christ has made me free,' to serve God to the best of my ability, and according to the light and grace granted me.

"I am, my dear Bishop, with the highest esteem and regard, your servant in the Lord,

“(Signed,)

MASON GALLAGHER.”

To this letter, still firm in his conviction that the hope of reform lay within the Church, Bishop Cummins replied:

“PEWEE VALLEY, KY., March 11th, 1869.

“REV. AND DEAR BROTHER:—Your letter of February 12th has been lying in my portfolio, read and re-read

with the deepest interest and solicitude. I have not answered it because I felt scarcely able to grapple with all the great questions it gives rise to, nor do I yet feel that I can see my way clear to a solution of the mighty issues that it raises.

"I have lamented most deeply the divisions among the ranks of the Evangelical men on matters of policy, while we all were agreed on great principles; and I have earnestly desired that when the day should come that we were denied a place in this Church of our fathers, that we should act as a unit and present an unbroken front in the work of the Lord.

"Your letter reveals to me facts of which I have been totally ignorant, such as that some of our best clergy are on the point of leaving us, and that we were losing many valuable laymen, who are conscientiously impelled to leave us. These are indeed startling facts, and should compel us to most serious consideration of our dangers and the duties before us. You tell me, moreover, that a number of our brethren, clergy and laity, have resolved to wait no longer, but will take measures to establish at once an Evangelical Episcopal Church.

"If this is undertaken with only a single desire to glorify God, and to uphold the pure and blessed Gospel, impelled by conscience and seeking earnestly Divine guidance, none can fail to respect such motives, however they may differ as to the wisdom of their course. For myself, I regret the withdrawal of every Evangelical man from our ranks, already so thinned, and if there is sufficient ground for the withdrawal of any number of Evangelical men from our Church, there is ground for the withdrawal of all. The question then arises, Is there such ground? For myself, I have not yet been able to believe this, and

as far as I have been able to learn their views, it is the belief of such noble Evangelical men as Bishops McIlvaine, A. Lee, H. W. Lee and other Bishops. What changes of opinion the rapid movements of the day may have effected, I know not. . . .

“We all admit that the dominant party in our Church uphold and countenance serious error, deadly error, error that obscures the glory of the Gospel and dishonors Christ. I believe most firmly that a Protestant Episcopal Church, freed of all High Churchism, would be a mighty power, and by God’s blessing a great success in this land; and it may be that God designs that such a Church shall be.

“Would it not be wise to call a congress of all Evangelical men—bishops, clergy and laity—and discuss the subject of our duty to God in this great crisis? Let us, dear brother, so act that we can confidently look for His blessing upon our labors.

“May God bless you, and all our dear brethren, and give you wisdom to act so as to promote His glory and the success of His precious Gospel among men.

“I am, most faithfully yours,

“(Signed,)

GEORGE D. CUMMINS.”

In May of this same year, Bishop Cummins received the following letter from Bishop Bedell:

“GAMBIER, O., May 1st, 1869.

“RIGHT REV. AND DEAR BROTHER:—Bishop McIlvaine has written a letter to a young clergyman in reply to strictures on the Prayer Book, and to conscientious difficulties arising from certain expressions in the Liturgy. Without going at length into the subject, he has given some thoughts on which he bases a reaffirmation of his

cerning certain scruples of conscience in using some expressions in the Liturgy of our Church, meets with my warmest and most cordial approbation. The beloved brother who has elicited this most valuable and timely response is one whom we all love and esteem for his fidelity to Gospel truth and his earnest work in the ministry. He has seriously entertained the question whether he can conscientiously remain in the ministry of a Church where he is required to use certain terms and expressions which *seem* in his judgment to teach error and to be in conflict with the Word of God. I learn that he is a representative of not a few earnest, faithful clergymen and laymen among us, who, while loving "this Church" fervently and devotedly, feel the same conscientious scruples concerning certain expressions in the Prayer Book. If I understand their position, it is this: that, while they admit that all their offices were composed by men who were thoroughly opposed to the modern and extreme interpretation put upon the expressions, and therefore such interpretation cannot be their true meaning, and while they hold that rightly interpreted by the views of the Reformers and in harmony with the Articles (the Church's dogmatic expression of her faith): yet that such interpretation is now denied by a large majority of the present generation of Churchmen, that the claim is urged that we must take these terms, not as the Reformers understood them, but as their plain, literal language teaches; and in the other, that he who does otherwise is a disloyal son of the Church and unworthy of a place in it; that two or three generations of clergymen in this country for the most part have been trained in the belief that the term "priest" applied to a minister of this Church means that he is a *sacerdos* or *hiereus*, a priest ordained

to offer a commemorative sacrifice or the Eucharist, and to stand between Christ and the soul as the only Divinely appointed channel through which grace can be conveyed and the benefits of Christ's death imparted; that when, in the office for infant baptism, we are required to give thanks to God that He hath been pleased "to regenerate this infant by His Holy Spirit," the Church teaches that Baptism and Regeneration are inseparable, that the life of God in the soul begins in Baptism, and that to preach the necessity of being born again to adults who have been baptized in infancy is to teach doctrine hostile to this Church's teaching, and that when a man would ascertain whether he has ever been regenerated, he is to go to the parish register and ascertain whether he has ever been baptized, and that if that be ascertained, he has by virtue of his baptism been regenerated.

These brethren, whose consciences are aggrieved by these expressions, feel that the *apparent, not the real* meaning of the terms alluded to has been the fruitful source of the evils now afflicting the Church, and has given rise to the large and rapidly growing school among us and in England who in the essential doctrine of the Sacraments see no difference between our Church and the Church of Rome; who teach, in the language of one of the most prominent champions, that "in the regeneration by Holy Baptism, in the spiritual and ineffable presence of our Lord in the Holy Eucharist, with the mystical nutriment through His body and blood, as well as in the definition of the sacraments generally, there is virtual concurrence in the accepted standards of the historical Churches, Eastern, Western and Anglican." Shocked and amazed at such teaching by men in authority amongst us, and alarmed by the advances of an idolatrous Ritualism, these

dear brethren now are asking that a very few changes or alterations in certain expressions may be made, or the use of alternate forms may be allowed to them, to enable them to bear witness that they have no sympathy with these extreme views—views which, in their judgment, are contrary to God's Word and destructive to the souls of men.

The writer of the letter to Bishop McIlvaine is the representative of this class, a class seriously considering the question whether it has not become their duty to leave the Church of their fathers and of their first love, if no relief is granted to their consciences. I earnestly trust that the most wise and godly counsel of our venerable father will be blessed of God to removing these difficulties, and retaining them within the Church. This is not a time that we can afford to lose a single comrade from our ranks in the great struggle with errorists. This Church of the Reformation needs the help of every son in this hour of her sore trial. To desert her now seems like deserting a parent assailed by faithless children. To go out of her communion because there is treachery within, is to lower the flag and surrender the citadel to her enemies.

But the great question which I now seek to press is—*has the Church no duty to fulfil toward the men whom I have described?* Has she no voice of sympathy or of kindness with which to respond to their cry for relief? Is she to remain silent, stern, cold and deaf to the conscientious prayer of these her faithful sons? Is she not wise enough, strong enough, tender enough, to throw her arms about them and say, we will not drive you beyond our fold, we will not repeat the error of the eighteenth century, when the Wesleys and their followers found only a harsh mother in the Church, and reluctantly were con-

strained to turn away from her; we will not bring back the St. Bartholomew's Day of 1662, when two thousand clergymen of the Church of England, including Baxter, Owen and Flavel, went out from the Church because relief to their conscientious convictions was denied them; we will grant your prayer for relief where it can be done so as not to impugn or deny any fundamental doctrine of the faith, any essential part of the order of the Church of God. Oh! if this Church of ours could rise to the grand conception that she is wide enough, and comprehensive enough to take such a stand, who can doubt that she could bind to her by hooks of steel every wavering son, make herself fitted to be the great American Church, and win to her vast multitudes now standing aloof from her, uncertain whether she is tending to the status of the mediæval Church or to a true evangelical catholicism—reformed, Protestant and free.

My dear brother, I am not one of the class for whom I am pleading. I can use and have ever used the Prayer Book without conscientious scruples. I take the expressions which give trouble to my brethren to mean not what extreme men now claim that they mean, but what the blessed Reformers intended them to mean and to teach. I can use them in a thoroughly evangelical sense. I can therefore plead with more fervor for others, for brethren dear to me. And I venture to ask, has not the time come when this Church can afford to grant these brethren the relief which they crave? Does it seem to you an impracticable thing? I reply, *twice in the history of this Church has action been taken which involves in principle all for which our brethren are contending.*

I. In the first Prayer Book, adopted by our American Church in 1785, a Prayer Book tendered to England as

the basis on which we were to be acknowledged as a true daughter of the Church of England and our Bishops-elect were to be consecrated, the baptismal service for infants was drawn up precisely as all evangelical men would now rejoice to see it. The prayer of thanksgiving immediately after the baptism read thus, "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to receive this infant for Thine own child by Baptism, and to incorporate him into Thy holy Church."

In this prayer, the words, "to *regenerate* this infant by Thy Holy Spirit," occurring in the Prayer Book of the Church of England, were omitted; and this omission was sanctioned by a convention presided over by the venerable William White, D. D., the patriarch of the Church in this country.

This book was submitted to the English Archbishop and Bishops for their acceptance and endorsement as a basis for the consecration of the American Bishops-elect. The English Bishops replied and complained of the omission of certain things found in the English Prayer Book, the chief of which were the omission of the Nicene and Athanasian creeds, and of the words, "He descended into hell," in the Apostles' Creed. They urged the restoration of these into our manual of worship. *No complaint was made of the omission of the words in the Baptismal office*, and the English Bishops proceed to state that they had caused to be introduced into Parliament a bill authorizing them to consecrate the American Bishops, trusting that the objections they had offered would be removed.

Now in the Preface to this first American Prayer Book, it was declared that "*it is humbly conceived that the doctrines of the Church of England are preserved entire,*

as being perfectly agreeable to the Gospel." And yet in this Book, the thanksgiving for the regeneration of the child in baptism was left out. Still, said our fathers in that Council, "the doctrines of the Church of England are preserved entire." The fifteen English Bishops accepted this statement and omission, made no objection to it, and proceeded upon this basis to consecrate the American Bishops. When the omitted words were restored we know not. But these facts are incontrovertible. Says the Rev. Dr. Wharton:

"1. The Convention of 1785 declared that, in the proposed Book, in which the term 'regenerate' was left out from the thanksgiving in question, 'the doctrines of the Church of England are preserved entire.'

"2. The English Bishops, meeting in Council, presented no specific objection to the change: did not include it in the points as to which they asked a reconsideration, and finally imparted consecration on the basis of the Book in which this alteration was included.

"3. The term '*regeneration*' in this thanksgiving appears not only thus to have been treated by the English Bishops as an expression whose removal did not affect the general sense of the service, but it was first taken out and then put back by our own Convention, as far as we can gather, without particular debate and with no division recorded, just as we would do with equivalent or convertible terms."

Now, does not this action of the original Council of our Church in this country, endorsed by the English Bishops, concede all our brethren ask for? Take away the words, "to regenerate this infant," from the prayer of thanksgiving after the baptism, and scarcely any ground of disquietude remains.

II. The second action of this Church to which I allude occurred in the year 1826. In the General Convention of that year, a plan was introduced to secure greater uniformity in the use of the Liturgy, and to "provide against the injurious misapprehension of certain terms in the first collect in the Office for Confirmation." Among other things, this plan provided for the use of a single Psalm instead of the Psalter for morning and evening, the shortening the lessons so as to be not less than fifteen verses each, the use of an alternate preface to the Confirmation Service, and most important of all, the insertion in the first collect in the office of Confirmation of the words, "in baptism," between "hast vouchsafed" and "to regenerate"—thus identifying baptism and regeneration and declaring them convertible terms. Bishop Hobart was the author of this plan, which passed both Houses of the General Convention of 1826 unanimously. In a letter to Francis S. Key, in January, 1827, Bishop Hobart says of this last proposed change: "The object of the proposed prayer was not to relinquish the expression of regeneration as applied to baptism, but to guard against the misconstruction which would make this synonymous with renovation, sanctification, conversion or any other terms by which the renewing of the Holy Ghost might be denoted."

Now I beg you to regard the great significance of this action. In an addition to the Prayer Book prepared by Bishop Hobart and unanimously adopted by one General Convention, it was declared that the regeneration for which we thank God in baptism is not to be taken in any sense as descriptive of this renewing work of the Holy Ghost upon the heart, but only a term equivalent to baptism, a sacramental change, a change of covenant relation, an ecclesiastical change.

Now, if this could be authoritatively declared now, by the adoption of an alternate form, or allowing the omission of the words, "regenerate," etc., would it not satisfy the utmost demands of our brethren whose consciences are now troubled? To them regeneration can have but one meaning according to its definition in the Word of God. It is a change of *character*, not a change of state, of ceremonial observance; it is a radical change, a spiritual change, a change in the man, the vital, the immortal part. It is an *intelligible* change. It is a change from sin to holiness. Scripture seems to struggle with the poverty of language to tell the greatness of this change, "the truth seems to weigh down the most elastic tongue and to exhaust the most voluminous vocabulary, and to search through the inventions of the most creative imaginations, and to pass from one emblem to another, from one kingdom of resemblance to a second, till by the very mysteriousness of its drapery we are compelled to feel that the naked truth as appreciated by the mind of God surpasses our reach of expression."

It is a change figured by that which occurs in natural birth. "Born again," "born of the Spirit," "born from above," "begotten again unto newness of life"—"Marvel not" at these, said the Master.

It is a change typified by the change from death unto life. "You hath He quickened who were dead in sins." "We know that we have passed from death unto life." "Risen with Christ."

It is a change represented by passing from darkness to light. "Ye were sometime darkness, now are ye light in the Lord," "children of light."

It is portrayed by a change in the physical organ—"a new heart will I give you."

It is a transfer from one dominion to another. "Translated from the kingdom of darkness into the kingdom of God's dear Son." "Ye are God's workmanship, created in Christ Jesus unto good works." "Transformed by the renewing of your minds." "As many as are led by the Spirit of God, they are the sons of God." "Old things are passed away, all things have become new." Can men to whom all this is bound up in regeneration, to whom as they receive God's Word, it teaches nothing less, can such men believe that such a mighty, wondrous work of God's Spirit is wrought inseparably in infant baptism? It is mockery to expect it. If it is replied that the Church does not teach such a doctrine, and that, as Bishop Hobart said, "Regeneration in baptism is not synonymous with any term by which the renewing of the Holy Ghost might be designated," then let the Church so declare, and let it by the allowance of the use of an alternate form give relief to the conscience of a large and most worthy class of men who long to live and die within her fold.

You have asked, my dear brother, for the opinions of all the Bishops of our Church, who are in sympathy with the views of Bishop McIlvaine, and whose united voice may have great weight in deciding the cause of evangelical men, at this crisis of our Church's history.

Heartily sympathizing with every word in the letter of the eminent Bishop of Ohio, I have ventured to express my views upon a subject not broached by him—the duty of the Church toward her own children thus troubled in conscience. I have only asked that she should grant them such liberty of action, in the omission of words from the Baptismal Office, as were omitted in the first Prayer Book, adopted by the first General Convention of the Church in 1785, and to which omission no objection was

made by the Archbishop and bishops of the Church of England, when the Book was presented to them for their acceptance as a basis upon which they could consecrate the American Bishops. Or, if this should be denied as too great a concession, I have ventured to ask for them that the Church should formally declare in some mode, as proposed by Bishop Hobart and unanimously adopted by both Houses of the General Convention in 1826, that regeneration in baptism is not synonymous with renovation, sanctification, conversion or any other term by which the renewing of the Holy Ghost might be designated; in other words, that it is designed to indicate a sacramental and ecclesiastical change, a change of state, and not of character. Who will say that the adoption of either of these courses would impugn or destroy one particle of the faith once delivered to the saints? Who will deny that such action might tend in a vast degree to promote the harmony and unity of the Church?

And now, while listening to the voices of those still on earth, it would seem to be a time to hearken to the testimony of two most distinguished of our brethren now at rest with God. Bishop Burgess thus wrote: "It has been proposed that a similar option should be permitted between the prayer which immediately follows the Lord's prayer in the Baptismal Office, and some form which should not state with so little qualification, the regeneration of the baptized child by the Holy Spirit. If, without touching the doctrine of the Church, such a permission could relieve hereafter the anxieties of good men of a tender conscience, and put to silence all needless controversy on the subjects of baptism and regeneration, these benefits might not be too dearly purchased." (Bishop Potter's Memorial Papers, pp. 133-134.)

And Bishop Meade—than whom no Bishop living or dead has done more to strengthen and extend our Church in this country, and whose love for the Church of his fathers was a deep, self-consuming passion—wrote still more strongly to the same effect: “In the Ordination of Ministers, two forms are allowed, according to the option of the Bishop. Why not the same privilege of omission granted to the minister in baptism, or the use of another prayer, which might be proposed? I am persuaded that nothing would contribute more to peace among ourselves and to remove prejudices from the minds of those who belong to other denominations and the community at large, than such an arrangement. It would be in entire accordance with what now seems to be generally admitted, namely, that a considerable latitude of opinion, as to the meaning of certain expressions in the Baptismal Service, is allowed. If it be allowed, why enforce on all the use of words which, by their sound, seem to convey a meaning which is repudiated by many? I have long known that a painful difficulty is felt in the use of these passages, not by one portion of our ministers and people, but by a number who differ from them in other points. I believe that public baptism would be more common but for the reluctance to use these expressions before so many who do not understand or approve them. Many parents, I believe, are prejudiced against the baptism of their children, and put it off on account of these words, and their supposed meaning. I believe nothing stands more in the way of converts from other denominations, and especially such of their ministers as are worth having, than the required use of these words in our Baptismal Service.” (*Ibid*, 155.)

I had no idea of writing at such length when I began.

But my heart is full of anxiety for the future of our Church, and I have written from a full heart. Whatever reception the suggestions may meet with, *liberavi animam meam*. May the God of our fathers give us grace to act wisely in this great crisis of our Church! May He enable us who are likeminded to be of one mind and heart in the defence of His precious Gospel, and whatever of trial or of suffering may be before us, to stand in an unbroken front, striving together for the faith of the Gospel.

Most faithfully your friend and brother,

(Signed,)

GEO. D. CUMMINS.

On the publication of this article, Bishop Cummins received many letters of thanks from the brethren whose troubles of conscience he had so tenderly dealt with.

We quote here from an article published in the *Episcopalian*, June 16th, 1869:

“Extract from a letter sent by one who has been for a quarter of a century a minister in active service in the Protestant Episcopal Church, and a member of no other:

“The time for reformation has arrived. The policy of the predominating party is to crush out the Evangelical party, to drive them to the sects, to get possession of their churches, to crush their braver spirits singly, and to annoy and harass as far as practicable where they cannot cajole, and bring into line. They are “as wise as serpents,” though not “as harmless as doves.” A fair number of clergymen and laymen are ready to enter upon the work of reformation. Others long for it, but are held back by the voice of authority, by the pressure of family ties, and above all, by the bread and butter question.

“We simply want a nucleus, enough to plant at the

centre, as the Gospel was originally propagated. Our Church has been in some measure an ecclesiastical Botany Bay, receiving numbers of restless spirits, who have left the various communions for the good of those communions and to our harm. They are unsuited to a progressive, living, useful Church, forgetting nothing and leaving nothing. Great numbers in all Evangelical Churches are ready to join us if we reform. Of this I am satisfied by extensive correspondence and conference.'”

Under date of July 14th, came a letter from Rev. B. B. Leacock, as follows:

220 E. 58TH ST., NEW YORK, July 14th, 1869.

RIGHT REV. AND DEAR BISHOP:—Allow one who is a stranger to you to congratulate you on your letter of last May, addressed to Bishop Bedell. I congratulate you because you have had the Christian manliness to resist the outrageous attempt to bring the episcopal influence of the Evangelical Bishops to bear upon the minds of honest men, to compel them to suppress their conscientious convictions. . . .

The fact is impressing itself more and more fully on observant minds in the Evangelical Party that we are not only to have a revised Prayer Book, but a reformed Church. This means a new Church. The Lord is working out the problem. . . . In my judgment, the new Church is a fixed fact. The men are deeply in earnest who are working and praying for this thing, and their numbers are on the increase, and when we get our new Church we want its foundations laid solid on the Word of God, and its doors opened wide enough to receive within them all who love the Lord Jesus Christ. We hope to see it, with God's blessing, the Church of this land.

Hoping, my dear Bishop, that in God's providence you may be led to think as we do, and to cast in your lot amongst us, I remain,

Yours truly,

(Signed,)

B. B. LEACOCK.

The Convention in Baltimore, in October, 1871, was felt by Bishop Cummins to have given no relief to those in whose trials he so deeply sympathized. We here insert a letter of Bishop Cummins to Rev. B. B. Leacock, written *before* the Convention, regarding revision of the Protestant Episcopal Prayer Book:

PEWEE VALLEY, January 27th, 1871.

I do not fear, as you seem to do, the result of the action of the Committee of the Conference. . . . Let us go to the Conference with our Prayer Book ready, and prepared to stand by it. I shall not shrink from any humble part. Only a few will stand by us at first, but if the work be of God, He will grant it abundant success.

(Signed,)

GEO. D. CUMMINS.

We have already, in the preceding chapter, quoted the Declaration of the House of Bishops at this Convention, on the meaning of the word "regenerate" in the Baptismal Service. Bishop McIlvaine, writing to a friend in England regarding this Convention, says, "We expected not only a most eventful Convention, but a most trying one; and many looked for a separation. But we had the most harmonious, brotherly and mutually kind Convention we ever had, and the Church is believed to be more truly united than ever before." Vain hope, with no radical change in the conditions, the same evils to con-

tend against, the same objections to be raised! The following was written in 1874:

"The disquiet within the Church had manifested itself in various ways, notably in a petition to the Convention from one-fifth of the clergy of the Church, a large number of vestries, and one of the most powerful dioceses, respecting the Baptismal Service. These petitioners did not ask for any change in the present wording of the Liturgy, they merely begged for a rubric which would permit them to omit the declaration of the regeneration of the child. There seemed to be force in their position. A fact, if it be a fact, is not changed by its assertion or the omission of its assertion. As the Church exacts from every clergyman at his ordination a promise not to teach anything but what he 'shall be persuaded' is taught by the Bible, it seems inconsistent to compel him to teach, in a most solemn service, something which he believes to be contrary to the inspired Word."

On December 5th, 1871, a conference of some thirty-five clergymen was held in New York during a visit of Bishop Cummins to that city. "At these conferences, the project of establishing a new Episcopal Church was fully discussed, and there was scarcely a dissenting voice as to the *great need* of such a Church, and the probability of the co-operation of the laity if the General Convention denied them what they asked."

One of the difficulties in the way of such a Church was the requirement of having three bishops in organizing it, but later the "Old Catholics" of Europe "were fully recognized by Episcopal Churches, although they had had but *one* excommunicated Jansenist bishop to consecrate Dr. Reinkens, the first bishop of their Church, on the 11th of August, 1873." Therefore, from the point

of legality, the organization of the Reformed Episcopal Church under Bishop Cummins was without question.

Rev. William T. Sabine, in his sermon on "The Reformed Episcopal Church a Child of God's Providence, Set for the Defence of His Truth," says:

"It was in view of all this, which had been in the past, and with foresight of all this, which in the future was to be, that, after long, careful and honest study of the whole situation, and the resultant conviction that reform was impossible within the Church; after patient, persistent, respectful efforts by petition and representation to the highest governing bodies in the Church for redress and liberty had been spurned and refused; and after much prayerful conference among brethren, the Reformed Episcopal Church came into being, December, 1873."

CHAPTER V.

The Crisis and Its Results.

“For more than a third of a century, the Evangelical Party have been talking of doing something; . . . this is the first attempt at decisive action.”

It was indeed action, born of God through prayer and the constant looking to Him for guidance. To one not personally engaged in these stirring days of 1873, so fraught with pain to him who, under God, was the founder of our denomination, and days so closely in touch with the Great Head of the Church, through whom the work came, it is like standing on sacred ground. We can simply endeavor to give, as nearly as possible, a clear portrayal of what others have passed on to us, and as we look back over our quarter century of life, we may thank God for our heritage, and pray that our ship of state may be guided by God's hand, clasping the earthly hands within His own, and making His servants well trained and fitted to carry forward the work entrusted to their care.

As we read of the events as they occurred during the fall of 1873, how surely and clearly we see God's leading. Truly,

“God moves in a mysterious way
His wonders to perform.”

Can we doubt, as we recall the history of this time, the need for such a Church as ours, for such a haven of rest for the storm-tossed souls of those who had so bravely contended for the Truth as they saw and believed it?

Can we not reverently feel that, just as the pulsating, throbbing human life of the world was ripe for the coming of the Saviour of mankind, so also, "when the fulness of the time was come," God prepared a Church, a home of peace, for a people who so long had vainly sought an abiding place where they might "worship Him in spirit and in truth?"

What was it that animated the hearts of the reformers, that sent to the bleak and ice-clad New England shores the Pilgrim Fathers? Was it not the same spirit that filled the hearts of those who came from the Church they loved for conscience sake, that they might render to the God of their fathers the pure service of the heart through lips no longer fettered by words that, in their very utterance, gave voice to error?

In the pages that follow, we are much indebted to the *Memoirs of Col. Ayer*, a book of great value to our Church in its minute and accurate information.

During the first two weeks of October, while in attendance at the Evangelical Alliance meetings, through the courtesy of Rev. Marshall B. Smith, a copy of the Prayer Book of the Protestant Episcopal Church of 1785, came into the possession of Bishop Cummins, who, "feeling it so much more Protestant than the Prayer Book of 1789, obtained from several laymen the promise to pay for reprinting it, as a valuable document to sustain the Low Churchmen." This was not done with the idea of its forming the basis of worship in the new Church, and yet how wonderfully God was leading up to it, and as we trace the rapidly unfolding events of this time, we can but pause in reverent wonder at God's dealing with us.

Perhaps it may be of interest here to quote an incident in connection with these days, given by Dr. John Hall in his "Memorable Communion."

“One Sabbath afternoon I particularly recall, because of an incident that, without any intention on the part of any one, had about it a certain melo-dramatic character. Persuaded to join my family at tea after the second service of the day, he (Bishop Cummins) was, in reply to questions, reporting his efforts, cares and hopes. ‘I have been,’ said he, ‘through every library and book store of every sort I could find, to get an old report, and I have searched in vain.’ He playfully described the out-of-the-way places in which he had prosecuted his search. Asked what the report was, he mentioned the Convention of the Protestant Episcopal Church in Philadelphia, in 1785. Asking leave to quit the table a moment, I stepped up to the study and brought down the ‘Journal’ in a collected volume of pamphlets. He started to his feet, looked incredulously into the volume a moment, and saw it was what he wanted. ‘Why,’ said he, ‘the Lord sent me here to-day! I never thought of being here, and He gives me just what I wanted so much. But may I have the loan of it?’ ‘Certainly.’ ‘But may I print from it?’ ‘Undoubtedly.’ Then glancing at the old binding, he said, ‘But I fear it will injure the volume.’ ‘Never mind, take it out and use it. I can vouch afterwards for the genuineness of the reprint, and no one will suspect me of being a partizan.’ Tea had no more interest for him. As glad as a boy who had found a coveted prize, but devout and emphatic in the declaration that the Lord had sent him, he took his departure.

“It was impossible not to be deeply interested in one so true to his convictions, so resolute in his proceedings, and so strong in unselfish and far-reaching hope. One cannot but rejoice in living organizations embodying his conceptions, and spreading that truth which to him was

dearer than position, comforts, associations or even life itself."

On October 8th, 1873, Bishop Cummins addressed the Evangelical Alliance in New York, which was then convening, on the theme of "Roman and Reformed Doctrines on the Subject of Justification Contrasted."

This address, true to the spirit of the Gospel, fine in its exposition, tender in its warning, stirring in its appeal for the support of Evangelical truth, was but an indication of the days so soon to follow, when this servant of God was called upon to suffer persecution for this principle of truth to which he held.

On the Sunday following, October 12th, the ever memorable Union Communion Service was held in the Fifth Avenue Presbyterian Church, the late Dr. John Hall, Pastor. Two visiting members of the Church of England, Rev. Dr. R. Payne Smith, Dean of Canterbury, and Rev. Canon Freemantle, of London, also participated in a like service in other churches during the sessions of the Alliance. Dr. Hall, in his tract, "A Memorable Communion," refers to this service as follows:

"All unconscious of the result in leading up to the formation of a Free Episcopal Church in America, I arranged with Bishop Cummins to give the cup, and make such address as he thought proper. . . . No one could have guessed, from the reverent manner and fervent and fitting words of the Bishop, that he was doing anything unusual. He was as a Christian minister among Christians, commending his Master to a body of disciples. In the one simple service voices from Scotland, from Ireland, from Germany, blended with America. The tones, the truths, the sympathies expressed and evoked, were 'distinct as the billows, yet one

as the sea.' . . . It was a communion of saints as such, and many lingered to say how much of heaven had been realized on earth in that service."

On October 6th, the New York *Tribune* published letters to the Dean of Canterbury and to Bishop Potter of New York, condemning the action of the Dean in having participated in a service of like character. These letters were written by Rev. Dr. Tozer, an English clergyman, late Missionary Bishop to Zanzibar. To these articles, Bishop Cummins replied on October 13th, through the same channel.

TO THE EDITOR OF THE TRIBUNE:—

Sir:—In common with a vast number of Christian people, and especially of Episcopalians, I have been exceedingly pained to read, in your columns this morning, a communication from the "late Missionary Bishop of Zanzibar," to Bishop Horatio Potter, of this city, severely censuring the Dean of Canterbury for his participation in a union communion service at the Rev. Dr. Adams's Church, on the afternoon of October 5th. The eminent and profound scholar, the Dean of Canterbury, is able to defend himself against this attack.

But I, too, am a Bishop of the Protestant Episcopal Church, and one of three Bishops of the same Church who have participated in the work of this Sixth General Conference of the Evangelical Alliance. On last Sunday afternoon, October 12th, I sat at the table of the Lord in the church of the Rev. Dr. John Hall, and partook of the Lord's Supper with him and the Rev. Dr. Arnot, of Edinburgh, and administered the cup to the elders of Dr. Hall's church. I deny most emphatically that the Dean of Canterbury or myself have violated "the eccle-

siastical order” of the Church of England, or of the Protestant Episcopal Church in this country, or have been guilty of an act of “open hostility to the discipline” of said Churches. There is nothing in the “ecclesiastical order” or “discipline” of the Church of England or of the Protestant Episcopal Church in this country, forbidding such an act of intercommunion among Christian people who are one in faith and love, one in Christ their great Head. The Church of England does not deny the validity of the orders of ministers of the non-Episcopal Churches. Some of her greatest and noblest divines and scholars have gladly recognized their validity. For many years after the beginning of the Reformation, Presbyterian divines were received in England and admitted to parishes without reordination, as Peter Martyr and Martin Bucer, who held seats as professors of theology in the universities of Oxford and Cambridge.

I cannot believe that, as Bishop Tozer states, “the larger part of the so-called Evangelical section of the (Episcopal) Church in New York share his feeling.” As far as I know them, the liberal Episcopalians of New York rejoice in the action of the Dean of Canterbury, and thank God for it. When the Episcopal Church of England and the United States has been able to clear herself (which may God in His infinite mercy soon grant it!) of the deadly evil of Ritualism, whose last development is the revival of the Confessional, then, and not till then, may she become a “haven of rest” to many souls who would rejoice to see her the common centre and bond of organic unity to all Protestant Christendom.

(Signed,)

GEORGE DAVID CUMMINS,
Assistant Bishop of Kentucky.

New York, October 13th, 1873.

We quote also a letter of Bishop Charles Edward Cheney, written at this time:

CHRIST CHURCH RECTORY,
CHICAGO, October 17th, 1873.

MY DEAR BISHOP CUMMINS:—My heart is too full of gratitude to God for the noble position which I am sure He has led you to take, to refrain from just writing one word upon the subject to you. I do not believe that you can maintain the right and privilege of an Episcopal clergyman of any grade to take part with those of other Christian Churches in the celebration of the Lord's Supper, without incurring great obloquy and possibly persecution. That He whose blood-bought children are equally dear to His heart, wherever they may be found, may bless and strengthen you to stand firm, is my earnest prayer. May it not be that this may pave the way to the organization of a free Episcopal Church?

God bless and keep you, dear Bishop, under His own Divine care.

Most affectionately yours,
(Signed,) CHAS. EDWARD CHENEY.

Also three other letters belonging to this period.

(Written to the Rev. Dr. Perkins, Rector of St. Paul's Church, Louisville, the day after sending his resignation to Bishop Smith.)

NEW YORK, November 11th, 1873.

MY DEAR BROTHER AND FRIEND:— . . . I have passed through an awful struggle, known only to Him who knows the heart. I stand almost alone. I have asked no one to follow me. If any one does, the Lord

alone must move them. I have no promise of human help, and go forth with not a week's provision ahead for my family's support. Still, I am not cast down. "Though I am sometime afraid," yet I put my trust in God. I do hope for a better communion than ours, but it may be only a hope. The Lord alone order and overrule all. I only ask you to judge me kindly and lovingly, by the memory of our past friendship, and above all, pray for me fervently.

Ever affectionately,

(Signed,)

GEO. D. CUMMINS.

16 SOMERSET ST., BOSTON, Nov. 20th, 1873.

DEAR SIR:—God bless you. As an Episcopalian, I cannot (although a stranger) refrain from a word of love and sympathy. The dear Lord keep you and guide you by His Spirit, is my prayer. I trust it may be His will to lead you to be a bearer of truth as it is in Jesus to multitudes of souls. We need a pure service, a pure Prayer Book, and if the Lord leads you to honor Him in the use of a pure service, I know there will be many to hold up your hands and souls will be won to Christ. . . . Again wishing you God's richest blessings, I am,

Yours in Jesus' love,

(Signed,)

CHARLES CULLIS.

8 MERCHISTON AVENUE,

EDINBURGH, 2d December, 1873.

DEAR BISHOP CUMMINS:—A copy of your letter of resignation reached me yesterday evening; and I take the earliest opportunity of writing to express my deep sympathy with you in your effort to serve the Lord and do right in a very difficult position. . . . While I sym-

pathize with you, I am much disappointed at the result. The intercommunion in Dr. Hall's church was an immense enjoyment to me. The act sent a thrill of joy through my heart, for I took it to be a symptom of enlargement and liberality in the Church that is Episcopally governed in the United States. I felt that community stretching out its arms in your person to embrace the brethren in the common faith; but, alas, the result shows that it was the act of an individual, and not of the community.

Your retirement, taken in connection with its grounds, constitutes to my mind the strongest evidence I have yet seen that Ritualism is the paramount power in the Church known as the Anglican; for if its strength on the soil of America is sufficient to eject you, what may it not accomplish with its antiquity and its prestige in the more conservative and autocratic society of England? I especially lament that even in the United States, where all the surroundings tend to foster freedom and liberality, the prelatie Church is not able to endure that measure of communion with brethren in the Lord which your act implied.

Although I have once in my life passed through a "disruption," I do not think lightly of any such rending. Like yourself, we dreaded it, and shunned it to the utmost. It was only in the last extremity that we consented to take the step; that is, when, according to our light, to have shunned it longer would have been to obey men rather than God. . . .

I am, in Christian and brotherly affection, yours,
(Signed,) WILLIAM ARNOT.

LONDON, December 1st, 1873.

MY DEAR DR. CUMMINS:—I have to-day received your printed letter, and though very deeply engaged, must take a moment for the expression of my deepest sympathy with you in your new attitude and relationships. Wherein you have suffered for the Master, your reward is sure. You know this, yet it does us good under trial to hear our own deepest convictions reiterated by a friendly voice. I congratulate you on your firmness and self-denial: there is a great work before you, marked by specialties which cannot but excite very profound and devout interest throughout a wide circle. May the Holy One give you strength, boldness and emphasis, that your testimony may *tell* upon sectarianism with irresistible destructiveness. Your letter (which I am republishing in my paper this week) is admirable in temper. There is no flutter of mere petulance or excitement about it; it is calm, and modest, and therefore strong. Many of us will watch your movements with keen interest. They will not be without effect in this country—a country so little, yet so great! You and Mrs. Cummins must visit us, and tell your tale to British ears; a warm welcome awaits you at many an English fireside.

With most respectful regards to yourself and Mrs. Cummins, I am,

Ever cordially yours,

(Signed,)

JOSEPH PARKER.

NEW YORK, Nov. 24th, 1873.

MY DEAR BISHOP:—Your circular letter of invitation to a meeting of those likeminded with yourself on December 2d, is before me. I welcome its summons. I have long since given up all hope of reform in the Prot-

stant Episcopal Church. I have been waiting the Lord's time when He will bid us go forth from its Egyptian bondage. Believing that the time has now come, I take my place with you and those who desire a thoroughly Scriptural Episcopal Church. Please let my name appear on the "original document for publication." God willing, I shall be with you on the appointed day. The Lord reigneth.

Yours truly,

(Signed,)

B. B. LEACOCK.

Then followed a most bitter controversy on the action of Bishop Cummins—articles in the public prints, personal attacks, abusive in tone and language, to all of which he preserved a dignified silence, though with the tenderness of such a great heart as his, who had so few days before declared that "United to Christ by a saving faith, I am one with every other believer," we can well imagine the pain it inflicted.

In the compilation of this book, the writer has gone through many papers and articles on these early days, and while we would lay the loving mantle of charity over all the bitter and abusive articles written and spoken regarding our Church, be it said to her credit, that there was no retaliation on the part of her founders, but the bitterness was borne in silence, as those who rejoiced in being "counted worthy to suffer shame for His name."

While some may attribute the first conception of our Church to the events of this time, we can trace it back to a period long before 1873. From the days of the Act of Conformity in England and before, the seed had been germinating, gaining strength as the years rolled on, and coming to its fruitage in the events connected with the meetings of the Evangelical Alliance.

In Col. Aycrigg's Memoirs and Additions, published in 1883, occurs a statement which might be misunderstood by the reader. Rev. Dr. Leacock, in the *Episcopal Recorder* of March 5th, 1879, gives the date of the origin of the Reformed Episcopal Church as really being October 30th, 1873, a date previous to the resignation of Bishop Cummins from the Protestant Episcopal Church on November 10th, attributing it to a meeting held on the former date at the residence of Mr. John A. Dake, 11 East Fifty-seventh Street, New York. Col. Aycrigg endeavors to show that such an action, or even the thought of it publicly expressed, would have been (as Bishop Cummins himself called it) "plotting in the Church." While this is practically a trifling matter, yet for the clear understanding of the history itself, we quote here a letter from Mrs. Cummins, under date of November 27th, 1899, on this point: "The meeting at Mr. Dake's on October 30th was only a *conference*. Bishop Cummins did not wish to act hastily, and as many of his friends had, a year or two before, expressed very strongly their disapprobation of the growth of Ritualism, and had even urged him to come out and form another purely Episcopal, but Evangelical Church, naturally he turned to them for counsel and sympathy when circumstances had made it imperative on him to resign his position in the Protestant Episcopal Church. Bishop Cummins decided the momentous question *alone with God*; afterwards he sought counsel from his friends, so trusted and true."

We see, therefore, that notwithstanding a possible confusion of dates, the actual plan of the new Church was not discussed until after the letter of resignation, on November 10th.

From the same letter of Mrs. Cummins we quote again:

"It is entirely correct that November 9th Bishop Cummins decided to leave the Protestant Episcopal Church; . . . the mighty question was *decided* November 9th, when my husband spent much time in prayer, even through the night. On the 10th, his letter to Bishop Smith was written."

To the Rt. Rev. Benj. Bosworth Smith, D. D.,

Bishop of the P. E. Church in the Diocese of Kentucky.

RIGHT REVEREND AND DEAR BISHOP:—Under a solemn sense of duty, and in the fear of God, I have to tell you that I am about to retire from the work in which I have been engaged for the last seven years in the Diocese of Kentucky, and thus to sever the relations which have existed so happily and harmoniously between us during that time. It is due to you, and to my many dear friends in the Diocese of Kentucky and elsewhere, that I should state clearly the causes which have led me to this determination.

1. First, then, you will know how heavy has been the trial of having to exercise my office in certain churches in the Diocese of Kentucky where the services are conducted so as to symbolize and to teach the people doctrines subversive of the "truth as it is in Jesus," and as it was maintained and defended by the Reformers of the sixteenth century. On each occasion that I have been called upon to officiate in those churches, I have been most painfully impressed by the conviction that I was sanctioning and endorsing, by my presence and official acts, the dangerous errors symbolized by the services customary in ritualistic churches. I can no longer, by my participation in such services, be "a partaker of other men's sins," and must clear my own soul of all complicity in such errors.

2. I have lost all hope that this system of error, now prevailing so extensively in the Church of England and in the Protestant Episcopal Church in this country, can be or will be eradicated by any action of the authorities of the Church, legislative or executive. The only true remedy, in my judgment, is the judicious, yet thorough, revision of the Prayer Book, eliminating from it all that gives countenance, directly or indirectly, to the whole system of Sacerdotalism and Ritualism, a revision after the model of that recommended by the commission appointed in England under royal authority in 1689, and whose work was endorsed by the great names of Burnet, Patrick, Tillotson and Stillingfleet, and others of the Church of England—a blessed work, which failed, alas! to receive the approval of Convocation, but was taken up afterwards by the fathers of the Protestant Episcopal Church in the United States, and embodied in the Prayer Book of 1785, which they set forth and recommended for use in this country. I propose to return to that Prayer Book, sanctioned by William White, and to tread in the steps of that saintly man, as he acted from 1785 to 1789.

3. One other reason for my present action remains to be given. On the last day of the late Conference of the Evangelical Alliance, I participated in the celebration of the Lord's Supper, by invitation, in the Rev. Dr. John Hall's church in the city of New York, and united with Dr. Hall, Dr. William Arnot of Edinburgh, and Prof. Donner, of Berlin, in that precious feast. It was a practical manifestation of the real unity of "the blessed company of all faithful people," whom God "hath knit together in one communion and fellowship in the mystical body of His Son, Jesus Christ." The results of that participation have been such as to prove to my mind that

such a step cannot be taken by one occupying the position I now hold, without sadly disturbing the peace and harmony of "this Church," and without impairing my influence for good over a large portion of the same Church, very many of whom are within our own Diocese.

As I cannot surrender the right and privilege thus to meet my fellow-Christians of other Churches around the table of our dear Lord, I must take my place where I can do so without alienating those of my own household of faith. I, therefore, leave the communion in which I have labored in the sacred ministry for over twenty-eight years, and transfer my work and office to another sphere of labor. I have an earnest hope and confidence that a basis for the union of all Evangelical Christendom can be found in a communion which shall retain or restore a primitive Episcopacy and a pure, Scriptural Liturgy, with a fidelity to the doctrine of justification by faith only—*articulus stantis vel cadentis Ecclesiae*—a position toward which the Old Catholics in Europe are rapidly tending, and which has already taken a definite form in the "Church of Jesus" in Mexico. To this blessed work I devote the remaining years of life, content, if I can only see the dawn of that blessed day of the Lord.

I am, dear Bishop,

Faithfully yours in Christ,

(Signed,)

GEO. DAVID CUMMINS.

To this letter, Bishop Smith sent a kind note of earnest expostulation.

On the afternoon of November 12th, 1873, Bishop Cummins met, without premeditation or appointment, Rev. Mason Gallagher, Dr. Marshall B. Smith, and Col. Ayerigg.

"The conversation soon turned upon the resignation of the Bishop, which all approved. Then on the Romeward tendencies of the Protestant Episcopal Church, and on this point the conversation must have occupied several hours. This conversation resulted in action. . . . Providence brought us there for that purpose, I believe."

During these few days of conference with kindred spirits, the full agreement as to the need for the new Church, or, rather, the re-establishment of the old, was made. "This compact was not to establish any new principles" promulgated by "Bishop Cummins, or any other individual, but simply to carry *into action* the principles for which they all had contended when in the Protestant Episcopal Church, against the dogma of the apostolic succession, and against Sacerdotalism as defined by the unanimous vote of the Evangelicals collected from all parts of the United States at the Chicago Conference in 1869."

On the morning of November 13th, the call to organize the Reformed Episcopal Church was written and signed, in conference with the above mentioned gentlemen, and the note appended to it was written on the 15th, when both were published and sent out. We give the call herewith:

NEW YORK, November 15th, 1873.

DEAR BROTHER:—The following circular letter has been prepared in consultation with a few friends, like-minded with myself, who are now, or have been, ministers and laymen in the Protestant Episcopal Church. It is sent to you for your earnest consideration. If approved by you, please sign your name to it, and thus give your

consent to the transfer of your name to the original document for publication and more general circulation.

Your brother in the Lord,

(Signed,)

GEO. DAVID CUMMINS.

Address me at No. 11 East Fifty-seventh Street, New York, and telegraph your reply if agreeable to you.

NEW YORK, November 13th, 1873.

DEAR BROTHER:—The Lord has put into the hearts of some of His servants who are, or have been, in the Protestant Episcopal Church, the purpose of restoring the old paths of their fathers, and of returning to the use of the Prayer Book of 1785, set forth by the General Convention of that year, under the special guidance of the venerable William White, D. D., afterwards the first Bishop of the same Church in this country.

The chief features of that Prayer Book, as distinguished from the one now in use, are the following:

1. The word "Priest" does not appear in the Book, and there is no countenance whatever to the errors of Sacerdotalism.

2. The Baptismal Offices, the Confirmation Office, the Catechism and the Order for the Administration of the Lord's Supper, contain no sanction of the errors of Baptismal Regeneration, the Real Presence of the Body and Blood of Christ in the elements of the Communion, and of a Sacrifice offered by a Priest in that sacred feast.

These are the main features that render the Prayer Book of 1785 a thoroughly Scriptural Liturgy, such as all Evangelical Christians who desire Liturgical worship can use with a good conscience.

On Tuesday, the second day of December, 1873, a meeting will be held in Association Hall, corner of

Twenty-third Street and Fourth Avenue, in the City of New York, at ten o'clock A. M., to organize an Episcopal Church on the basis of the Prayer Book of 1785: a basis broad enough to embrace all who hold "the faith once delivered to the saints," as that faith is maintained by the Reformed Churches of Christendom; with no exclusive and unchurching dogmas toward Christian brethren who differ from them in their views of polity and Church order.

This meeting you are cordially and affectionately invited to attend. The purpose of the meeting is to *organize*, and not to discuss the expediency of organizing. A verbatim reprint of the Prayer Book of 1785 is in press and will be issued during the month of December.

May the Lord guide you and us by His Holy Spirit.

(Signed,)

GEO. DAVID CUMMINS.

This was first publicly made known in the *Church and State*, and afterward, on the 27th, in the *New York Tribune*.

On November 22d, Bishop Cummins received the following letter from Bishop Smith of Kentucky:

HOBOKEN, N. J., November 22d, 1873.

RT. REV. GEO. D. CUMMINS, D. D., late Assist. Bishop of Kentucky:—Upon the evidence of a printed copy of your letter to me, dated November 10th, 1873, in the hands of the Rev. Dr. Perkins, a member of the Standing Committee of Kentucky, at a meeting of said Committee, duly convened in the vestry room of Christ Church, Louisville, on the 18th day of November, 1873, in accordance with the provisions of Canon VIII, Title II, of the Digest, did certify to me that the Rt. Rev. George

David Cummins, D. D., for some time Assistant Bishop of Kentucky, has abandoned the communion of the Protestant Episcopal Church. In accordance with the second paragraph of the same Canon, it becomes my painful duty to give you official notice that, unless you shall within six months, make declaration that the fact alleged in said certificate is false, you will be deposed from the ministry of this Church.

(Signed,)

B. B. SMITH,

Bishop of Kentucky and Presiding Bishop.

The Canon referred to reads as follows:

“Canon VIII, Title II. If any Bishop, without availing himself of the provisions of Paragraph 16, of Canon XIII, of Title I, abandon the communion of this Church, either by open renunciation of the doctrine, discipline and worship of this Church, or by a formal admission into any religious body not in communion with the same, it shall be the duty of the Standing Committee of the Diocese to make certificate of the fact to the senior Bishop, which certificate shall be recorded, and shall be taken and deemed as equivalent to a renunciation of the ministry by the Bishop himself. Notice shall then be given to said Bishop receiving the certificate, that unless he shall, within six months, make declaration that the facts alleged in said certificate are false, he will be deposed from the ministry of this Church. And if such declaration be not made within six months as aforesaid, it shall be the duty of the senior Bishop, with the consent of the majority of the House of Bishops, to depose from the ministry the Bishop so certified as abandoning, and to pronounce and record in the presence of two or more Bishops, that he has been so deposed: *Provided*, neverthe-

less, that if the Bishop so certified as abandoning, shall transmit to the senior Bishop a retraction of the acts or declarations constituting his offence, the Bishop may, at his discretion, abstain from any further proceedings."

"Bishop Cummins was deposed according to the Canon above recited on June 24th, 1874, as reported in the *Philadelphia Bulletin* of July 8th, viz.:

"WHEREAS, The Standing Committee of the Diocese of Kentucky, duly convened in the vestry room of Christ Church, Louisville, on the 18th day of November, in the year of our Lord 1873, did certify to me, Rt. Rev. Benjamin B. Smith, D. D., LL.D., Bishop of Kentucky, and Senior Bishop of the Protestant Episcopal Church in the United States, the fact that Right Reverend Geo. David Cummins, D. D., for some time Assistant Bishop of the said Diocese of Kentucky, had abandoned the communion of said Church, which certificate is in the words following: "The Standing Committee of the Diocese of Kentucky, duly convened in accordance with Canon VIII, Title II, do hereby certify to the Senior Bishop above named, that Right Reverend George David Cummins, D. D., for some time Assistant Bishop of the said Diocese of Kentucky, has abandoned the communion of said Church, of which due record was made."

"AND WHEREAS, Upon receiving said notice, I gave notice on the 22d day of November, to the above named Right Rev. George David Cummins, that unless he shall, within six months, make declaration that the facts alleged in said certificate are false, he will be deposed from the ministry of this Church.

"AND WHEREAS, No such declaration has been made within said time, neither has the Right Rev. George David Cummins, D. D., transmitted to me any retraction of the acts or declarations constituting his offence:

“‘Be it therefore known, that, on this 24th day of June, in the year of our Lord 1874, in the vestry room of St. Peter’s Church, New York City, I, Benjamin Bosworth Smith, above named, and Senior Bishop of the Protestant Episcopal Church in the United States, with consent of a majority of the members of the House of Bishops, as hereinbefore enumerated, viz.: (here follow the names of thirty-five Bishops, with the names of their dioceses), and in terms of the Canon in such cases made and provided, do pronounce the said George David Cummins, D. D., deposed, to all intents and purposes, from the ministry of this Church, and from all the rights, privileges, powers and dignities pertaining to the office of Bishop of the same. In the name of the Father, and of the Son, and of the Holy Ghost, Amen.

“‘B. B. SMITH,

“Bishop of the Diocese of Kentucky, and Senior Bishop of the Protestant Episcopal Church in the United States.

“‘Done in the presence of Alfred Lee, Bishop of Delaware; William Bacon Stevens, Bishop of the Diocese of Pennsylvania; M. A. DeWolfe Howe, Bishop of Central Pennsylvania.’

“These documents, compared with the Canon as recited, show that the deposition was in strict accordance with the Canon. The whole has been given at length to compare with the ‘Null and Void’ proclamation.” (Given later on.)

On November 3d, 1874, the Protestant Episcopal Church so altered this Canon as to allow of immediate inhibition.

On November 29th, 1873, a hurriedly called meeting of the Bishops of six dioceses was held in Grace Church, New York, regarding the deposition of Bishop Cummins, which, according to the Canon above quoted, could not legally take place for six months, too late, as the Bishops thus convened must have seen, to prevent the organization of a new Church, and therefore that no action of theirs could avail, as it would not be legal. We give a clipping from the New York *Tribune* regarding this meeting:

“A meeting of the Protestant Episcopal Bishops of six neighboring dioceses was called by Bishop Smith of Kentucky, the Presiding Bishop, to consider the withdrawal of Bishop Cummins of Kentucky, from the communion of the Church. This meeting was held in the vestry room of Grace Church, New York, Saturday, P. M. (November 29th). Among those summoned to attend were Bishop Potter, of New York; Bishop Littlejohn, of Long Island; Bishop Odenheimer, of New Jersey, and Bishop Stevens of Pennsylvania. Bishop Potter was unable to attend, on account of engrossing duties. These prelates had met before informally, and discussed the matter. The proceedings of Saturday’s session are kept from the public, but those best competent to judge, declare that no definite action for the deposition of Bishop Cummins was, or could have been, taken, as the Canon law prescribes a form of procedure, under which the deposition cannot be consummated under six months. This form is as follows (then follows the substance of the Canon already quoted). It seems probable that the Bishops merely agreed that Bishop Cummins should be given notice that his deposition would be carried out in six months. The first step, the certifying by the

Diocesan Committee to the Presiding Bishop of the withdrawal of Bishop Cummins from the communion of the Church, has already been taken. Some Bishops declare that the period allowed is simply a liberal provision against hasty and ill-advised action, giving a chance to retract a step once taken, and only for the benefit of such as might come back on mature consideration; but that, in the case of Bishop Cummins, the secession was so flagrant and emphatic, that it is impossible for him to go back, and that he should be deposed straightway. They affirm that the Presiding Bishop, with those whom he has summoned, should immediately declare Bishop Cummins deposed, looking to the General Convention, which is to meet a year hence, to justify their going outside of the Canon. Those who advise such a proceeding assert that there is no question the step would be justified by the House of Bishops, and that the Canon should contain some provision for an extreme case of this kind.
Memoirs, VIII, 2, 5. X, 1-14."

Many had expostulated with Bishop Cummins and had urged him to reconsider his action and to return to the fold he had left, and bitter indeed was the storm through which he passed, but his decision once having been made in prayer and alone with God, he moved on steadfastly and in reliance on the Lord, in the path so evidently marked out.

At this date, when efforts were being made to stop or hinder the organization of a new Church, Bishop Cummins was heard to say, "We have laid down our course, and shall not swerve from it one inch for anything that man can do against us." Such was the spirit of the founder of our denomination.

On Monday, December 1st, 1873, Bishop Cummins

received the following telegram from St. Louis: "Charges against you forwarded from here to-day." On this day also, the following proclamation was issued by Bishop B. B. Smith, which we quote from the New York *Post*:

“*Dec. 1st. Null and Void Proclamation.*—Notice has been received from the Secretary of the Standing Committee of the Diocese of Kentucky, that a presentment for the trial of George David Cummins, D. D., has been prepared for offences three and five of Section 1, Canon IX, Title II, namely, *first*, for violation of the Constitution and Canon of the General Convention; *second*, for breach of his ordination vow. Be it known, therefore, that any Episcopal act of his, pending these proceedings, will be null and void, and it is hoped that respect for law and order, on the part of all members of this Church, will restrain them from giving any countenance whatever to the movement in which Dr. Cummins is engaged.

“(Signed,) B. B. SMITH, *Bishop of Kentucky.*
Presiding Bishop.”

"Hoboken, Dec. 1st, 1873."

From a legal point of view, this proclamation was entirely without power, as Bishop Cummins was already, by his own act, separated from the Protestant Episcopal Church, and by that act he was no longer under its laws.

There also appeared in the *Times* of December 1st the following card, previously printed in Philadelphia, and signed by nineteen clergymen of that city:

TO THE EDITOR NEW YORK TIMES:—The enclosed card came to me to-day from Philadelphia, with a line from one of its signers, requesting its insertion in one or more of the daily papers in New York, in order that

the clergy and laity of our Church in this city, and especially any sympathizing with the movement of Bishop Cummins, might understand clearly and authoritatively the extent of the Bishop's following in Philadelphia.

The list will be at once recognized as embracing the leading Low Church rectors in that city, radical as well as conservative. The note says, "The list could be enlarged if there were time." What roots this new Church will strike in this the strongest Low Church city in the country, the circular will show to the most enthusiastic revolutionist.

(Signed,)

R. HEBER NEWTON,
Rector of the Anthon Memorial Church.

A CARD.

The undersigned, having heard with profound sorrow of the movement now making by Bishop Cummins, for the organization of a new "Church on the basis of the Prayer Book of 1785," desire to say that they have no sympathy with this measure, and that it does not represent the views and feelings of Evangelical men.

Wm. Suddards, Benj. Watson, James Pratt, Richard N. Thomas, Daniel S. Miller, Thos. A. Jagger, Wilbur F. Paddock, John B. Faulkner, Robert A. Edwards, Richard Newton, C. Geo. Currie, Wm. H. Monroe, Snyder B. Simes, Chas. L. Fischer, Chas. D. Cooper, William Newton, J. Houston Eccleston, John A. Childs, W. W. Spear, with their respective charges.

As we now turn our attention to the organization of the Reformed Episcopal Church itself, on December 2d,

perhaps it will be of interest to add here a few, out of the many, press comments upon the events of this chapter.

The Wisconsin State Journal, December 17th: "It is a movement in the right direction towards placing the Episcopal Church on its original basis, it having been perverted to Romanistic practices and beliefs."

The Methodist Recorder: "It seems to have been a conscientious and honorable step in the direction of reform. . . . No new tenets are attempted. It is a restoration rather than a reformation."

Church Standard, January 29th, 1874: "We have expressed, from the first, our unqualified disapprobation of the establishment of the Reformed Episcopal Church. . . . According to what we have called Church principles, nothing is more certain than that the Apostolic Succession exists, where one who has been duly consecrated a Bishop, consecrates another to that office. . . . The position of the Old Catholics is now largely occupying our attention and exciting our interest. Some of our Bishops of most advanced Churchmanship have recognized them as a Catholic Church with Apostolic Orders. . . . It may not be desirable to inquire too particularly into facts relating to the Succession in the Church of England, and consequently in our own Church in this country. . . . Our correspondents do say that embarrassing results would flow from the idea that a Bishop, under some unworthy motive, may extend the Succession to all sorts of religious bodies, and thus give rise to endless ecclesiastical irregularity. But those who hold the sacramental character of the Orders, are compelled to accept this peril. They are placed in a dilemma from which it is impossible to escape. . . . We cannot but regard the establishment of a rival Episcopal Church as

an unmixed evil. Our earnest desire is that every reason, whether satisfactory or otherwise, for the existence of such a body, should be taken away, and that every facility should be provided for a return to the Church. . . . The plain fact is, and it is an infatuation to ignore it, that a great difficulty in the way of separation of a large number from the Protestant Episcopal Church has been removed by the establishment of the Reformed Episcopal Church.”

Comment of a Presbyterian clergyman: “The Declaration of Principles set forth by this Reformed Church condemns and rejects many erroneous doctrines of the old Church. Its doctrinal basis is such as to commend it to all Christians. Every Christian ought to extend his hand to them and bid them God-speed.”

One of the leading New York papers, December 21st, 1873: “Whatever the merits or demerits of the new movement of which Bishop Cummins and Bishop Cheney are now the recognized leaders, it affords unmistakable evidence that our Christianity has in it the genuine elements of vitality, and that we have men in the midst of us who are as able and as willing as in the darkest days of the past to make for conscience’ sake needed effort and needed sacrifice. In the Episcopal Church, Cummins and Cheney were men of recognized influence. That to that Church both were sincerely attached we have no reason to doubt, but every reason to believe. To sever themselves from that Church as they have done, and to attempt to build up a new Church, required not a little of the spirit of the martyrs of olden times; and, in so far as they have stood up for principle, fought for conscience, revealed daring, and made sacrifices, they have a right to be spoken of with the highest respect, and they have

a claim on the public sympathy and support. . . . Finding it impossible to check the growing evil, they claimed their rights as men and as ministers of the Gospel, and retired from an association with which they were no longer in sympathy. The new Church is fairly launched: it has many friends and well-wishers."

Clipping from a religious paper: "We were present on Tuesday of last week, when the 'Reformed Episcopal Church' was organized, and there were some noteworthy signs to be observed, of which we will say a word. It was a serious business that the Bishop and they that were with him were engaged in. They looked to God for direction. There was no self-sufficiency nor human ambition apparent. The whole proceeding was that of humble, prayerful, conscientious men, who were not seeking their own advancement nor the applause of men, but the honor of God only."

New York Tribune, December 12th, 1873 (a presbyter of the Protestant Episcopal Church): ". . . It has been reserved to our day to witness the spectacle of a Protestant Episcopal Bishop voluntarily resigning for conscience' sake the position, honors and emoluments attaching to the prelatie rank, to aid in restoring to the Churches of Christ a primitive Episcopate and a scriptural liturgy, purified from erroneous rites and phrases. Bishop Cummins is the first Protestant Episcopal Bishop since the days of Edward VI, who has renounced 'the yoke of bondage' which has so long fettered the Episcopate, to become partaker of 'the full liberty of the Gospel.'"

A Methodist Episcopal paper of New York: "With his strong convictions of this subject, there was but one course open to Bishop Cummins, either to fight out the

battle of true Christianity *in* the Protestant Episcopal Church, or to quit it altogether. . . . He may have good reason for thinking that within the Church the battle is hopeless."

"Here stand we. We cannot do otherwise. God be our helper."

CHAPTER VI.

The Formation of the Reformed Episcopal Church.

“If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it.”

The step so long advocated by many had been taken, and a new Church was founded in faith and prayer, or, rather, the old Church of our fathers had been “restored.”

During the few weeks preceding the second of December, 1873, earnest hearts labored and prayed over this “child of God’s providence,” so soon to enter upon its mission in the world. It was no light task; a position which these servants of the Lord felt to be no sinecure, a fact that the few profoundly realized. The task of starting a Church of any other denomination would have been an easy one in comparison, because its denominational stronghold would have been behind it, its surrounding atmosphere a genial one, its laws and form of worship ready to its hand. Here was a Church, as yet without denomination, without a Prayer Book, without laws for its government. It was to be an Episcopal Church, it was to have its Liturgy, and yet preserve Evangelical truth. The task was to mold a Church for the *future*, not only for the moment; to adopt from the mother Church all her glorious and historic past, refined and purified by a Reformation of the nineteenth century.

The Declaration of Principles, arranged in these brief weeks, goes to show how God was an ever “present help” in these counsels of prayer.

When the world was younger than it is now, it still groaned under its burden of oppression, and God's pitying angel bending low, caught the old cry of centuries of burdened souls—"Lord, how long?"—and from Egyptian bondage He freed a people, leading them through wilderness wanderings to a promised land, calling them His "peculiar people," and giving them a leader and a reformer who esteemed "the reproach of Christ greater riches than the treasures in Egypt."

The whole history of the world is a record of sin, repentance and reformation. The Christ tasted "death for every man," not simply to set them a perfect example, but to make an offering for sin, giving the world the costliest sacrifice of God's heaven—the offering of Himself.

Think of the long line of those whose lives even were offered up through flame and sword, that a reformation might be effected in their beloved land. Mayhap the same spirit of zeal touched the hearts, animated the minds, and filled the souls of the earthly leaders of the Reformed Episcopal Church and the few who rallied about them. Certainly the pure love of the Truth alone could have made them willing to face the contumely and coldness, aye, even scorn, with which they were met. They felt they were building, not for the present, but the future. As Bishop Cheney has said, "The pencil of God has marked the path for us. We cannot, we dare not build on any other line."

Bishop Cummins, in his sermon before the Third Council in 1875, describes the feeling which animated the early workers of our communion, and which should be the very keynote of all our labor in the Church we love. "You are to answer the question which all Christendom

asks of you: 'Who commanded you to build this house and to make up these walls?' Let your work be the answer; the gold, silver and precious stones inwrought into a building which shall stand the test of the day of the Lord."

This was the spirit in which many gathered in the Young Men's Christian Association Hall, Corner Twenty-third Street and Fourth Avenue, New York, at ten A. M., Tuesday, December 2d, 1873. On the evening of Friday, November 28th, 1873, in the Chapel of Holy Trinity, New York City, a meeting of those interested had been held, and that meeting adjourned to Monday evening, December 1st, preparatory for the gathering of December 2d. On that day, after a meeting for prayer, Bishop Cummins said: "Christian brethren, by the goodness of God, and under the protection of the just and equal laws of this Republic, and in the exercise of the invaluable 'liberty wherewith Christ hath made us free,' you are assembled here to-day in response to the circular-letter which I will now read." He then read the letter which we have previously quoted. As he completed the reading, Bishop Cummins nominated Col. Benjamin Ayerigg, of New Jersey, Temporary President, and Mr. William S. Doughty nominated Herbert B. Turner, of New Jersey, Temporary Secretary. These gentlemen were then elected.

Bishop Cummins thereupon read a proposed Declaration of Principles, and moved that it be referred to a committee of five, which the Chair appointed as follows: Bishop Cummins, Rev. Marshall B. Smith, Dr. G. A. Sabine of New York, Charles D. Kellogg, Albert Crane of Illinois.

After about twenty minutes, the committee reported, through Bishop Cummins, the following resolution:

“Resolved, That we whose names are appended to the call for this meeting, as presented by Bishop Cummins, do here and now, in humble reliance upon Almighty God, organize ourselves into a Church, to be known by the style and title of ‘The Reformed Episcopal Church,’ in conformity with the following Declaration of Principles, and with the Rt. Rev. George David Cummins, D. D., as our Presiding Bishop.”

Then followed the Declaration of Principles, which we give in full in the following chapter.

This report was unanimously adopted.

The President then said: “By the unanimous votes of ministers and laymen present, I now declare that, on the second day of December, in the year of our Lord, one thousand, eight hundred and seventy-three, we have organized ourselves into a Church, to be known by the style and title of the Reformed Episcopal Church, conformable with the Declaration of Principles adopted this day, and with the Rt. Rev. George David Cummins, D. D., as our Presiding Bishop.” The President then retired and the Bishop took the chair as presiding officer. After prayer, Bishop Cummins delivered his Council address, which is given in full in the proceedings of the First Council—an address of historic interest, yet pervaded throughout with the deep spirit of consecration, of reverent dependence upon the God of the new as well as of the old Church, and setting forth in clear, unequivocal terms the Evangelical basis upon which the Reformed Episcopal Church was to stand. At its conclusion, the Gloria in Excelsis was sung, followed by prayer by Rev. B. B. Leacock.

Mr. Herbert B. Turner was then elected to the office of Secretary

The following resolutions, voted on separately and carried unanimously, were offered by Mr. Albert Crane, of Illinois:

“Resolved, That there shall be a General Council of the Reformed Episcopal Church, which shall be the representative of this entire Church, to be incorporated under that name, and under that name to hold and dispose of temporalities.

“Resolved, That in future the General Council shall be held annually on the second Wednesday in May.

“Resolved, That we now elect by ballot four ministers and five laymen as a Standing Committee; and three laymen as a Committee on Finance; and one layman as Treasurer.”

The Standing Committee elected was as follows—Rev. M. B. Smith, New Jersey; Rev. Chas. Edw. Cheney, D. D., Illinois; Rev. B. B. Leacock, New York; Rev. Mason Gallagher, New Jersey; Hon. George M. Tibbets, New York; Mr. Alexander G. Tyng, Illinois; Mr. C. D. Kellogg, New Jersey; Gustavus A. Sabine, M. D., New York; Gurdon S. Hubbard, Illinois.

Committee on Finance—Col. Benjamin Ayerigg, New Jersey; Mr. James McCarter, New York; Mr. Albert Crane, Illinois.

Treasurer—James L. Morgan.

Rev. Dr. Cheney then offered the following resolution:

“Resolved, That the Presiding Bishop, with such other Bishops as may be ordained or received prior to the next annual Council, together with the Standing Committee and Secretary, and Committee on Finance, and the Treasurer, shall together form a temporary Executive Committee, with power to frame a Constitution and a system of laws for the government of this Church, and

to consider all proposed alterations in the Prayer Book of 1785, and to make such other arrangements as to them may seem advisable, to be reported to the next General Council, to be by that Council confirmed or altered; and that in the meantime the Presiding Bishop, with the written advice and consent of three-fourths of the Executive Committee, shall have power to act and to authorize action under said Constitution and laws and altered Prayer Book, and other arrangements until the same shall be altered by a majority vote of both orders at a subsequent General Council: Provided, that such alteration shall have no retroactive effect."

These resolutions were seconded and adopted.

Then followed some remarks from Rev. A. M. Wylie, of Nyack, N. Y., a Presbyterian clergyman, formerly of the Protestant Episcopal Church.

The following resolutions, offered by Rev. Mason Gallagher, were then carried:

"*Resolved*, That the Presiding Bishop, with the Standing Committee, be authorized to prepare forms for the Ordination of Ministers, and any other offices required before the next General Council."

Rev. B. B. Leacock moved the adoption of the following Provisional Rules—a motion seconded and carried.

"1. Ministers in good standing in other Churches shall be received into this Church on letters of dismission, without reordination; they sustaining a satisfactory examination on such points as may hereafter be determined, and subscribing to the Doctrine, Discipline and Worship of this Church.

"2. All Ordinations of Bishops and other Ministers in this Church shall be performed by one or more Bishops, 'with the laying on of the hands of the Presbytery.'

"3. Communicants in good standing in other Evangelical Churches shall be received, on presentation of a letter of dismissal, or other satisfactory evidence."

At 12.30 o'clock, after prayer and the doxology and benediction, the Council adjourned until three o'clock.

The afternoon session was opened by Bishop Cummins with the reading of 1 Peter ii; the hymn, "Nearer, my God, to Thee," and prayer.

The minutes were read and approved, and then Bishop Cummins requested the views of the Council as to the advisability of electing one or more Bishops. After various expressions of opinion, Rev. Marshall B. Smith moved that the Council elect a Missionary Bishop for the Northwest.

Before proceeding to this important step, the Council engaged in silent prayer, followed by prayer by Rev. Mr. Smith, and the singing of the hymn, "Come, Holy Spirit, heavenly Dove!"

The resolution of Rev. Marshall B. Smith was unanimously adopted and the vote was as follows: Clergy, whole number counted, 8; necessary to choice, 5. Rev. Charles Edw. Cheney, D. D., 7; Rev. Marshall B. Smith, 1.

The vote of the laity was nineteen, all in favor of confirming the nomination. The Presiding Bishop then declared the election, but Dr. Cheney asked time to consider the matter.

After a few more items of business, the Council closed with prayer by Rev. B. B. Leacock, and the benediction by Bishop Cummins.

Those present and joining in the organization were: Bishop George David Cummins, D. D., Rev. Charles Edw. Cheney, D. D., Rev. Marshall B. Smith, Rev. Mason

Gallagher, Rev. B. B. Leacock, D. D., Rev. W. V. Feltwell.

The permanent lay members and signers of the original call were: Col. Benjamin Ayerigg, Ph.D., Theodore Bourne, Albert Crane, James L. Dawes, Wm. S. Doughty, John H. Floyd, Jr., George A. Gardner, W. H. Gilder, Thos. J. Hamilton, Charles D. Kellogg, James L. Morgan, Samuel Mulliken, Frederick A. Pell, G. A. Sabine, M. D., Jeremiah H. Taylor, George M. Tibbitts, Herbert B. Turner, Rev. C. H. Tucker, Rev. R. H. Bourne, John A. Dake, Robert Neilly, M. D., and D. A. Woodworth (Ayerigg's Memoirs, pages 9, 14 and 290).

Thus closed the eventful day of the First General Council of the Reformed Episcopal Church. The frail bark was fairly launched amid the waves of opposition, the rocks of prejudice and the vicissitudes of human leadership, yet directing its helm was the "One mighty to save," the One who could say to the waves, "Peace, be still," and in His hands the newly formed Church was reverently left.

"One in heart, in spirit and in faith with our fathers, who at the very beginning of the existence of this nation sought to mold and fashion the ecclesiastical polity which they had inherited from the Reformed Church of England, by a judicious and thorough revision of the Book of Common Prayer, we return to their position and claim to be the old and true Protestant Episcopalians of the days immediately succeeding the American Revolution, and through these, our ancestors, we claim an unbroken historical connection through the Church of England, with the Church of Christ, from the earliest Christian era."

CHAPTER VII.

The Declaration of Principles.

I. The Reformed Episcopal Church, holding “the faith once delivered unto the saints,” declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole Rule of Faith and Practice; in the Creed “commonly called the Apostles’ Creed;” in the Divine institution of the sacraments of Baptism and the Lord’s Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

II. This Church recognizes and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of church polity.

III. This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer as it was revised, proposed and recommended for use by the General Convention of the Protestant Episcopal Church, A. D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, “provided that the substance of the faith be kept entire.”

IV. This Church condemns and rejects the following erroneous and strange doctrines, as contrary to God’s Word:

First. That the Church of Christ exists only in one order or form of ecclesiastical polity.

Second. That Christian ministers are “priests” in another sense than that in which all believers are “a royal priesthood.”

Third. That the Lord’s Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father.

Fourth. That the presence of Christ in the Lord’s Supper is a presence in the elements of Bread and Wine.

Fifth. That Regeneration is inseparably connected with Baptism.

We give herewith the Declaration of Principles in full, as ordered by the General Council to be inserted in the Prayer Books and Journals. They form the basis of the belief and practice of the Reformed Episcopal Church. Adopted in December, 1873, they have from the beginning been the foundation stones upon which, under God, the structure has been raised. They contain no new truth, no startling setting forth of belief; they are but the voices of the past re-echoing in the present. These principles have been the foundation of the belief of the Church since its earliest beginning, having been practically incorporated in the call to organize (November 15th, 1873), with the request that those in sympathy with such sentiments, who were then or “had been” in the Protestant Episcopal Church, should sign this call, and these only voted at the first Council.

This call had been dictated by Bishop Cummins to Rev. Marshall B. Smith on November 13th, 1873, and the principles, largely incorporated in this call, voiced the Evangelical truth for which the new Church was to stand. In this consultation, the Revs. Mason Gallagher and Marshall B. Smith, with Col. Benjamin Ayerigg, united with Bishop Cummins. It was intended to restore

the Church to the "old paths of their fathers," to set forth the principles held by the early Protestant Episcopal Church of America and the Church of England, and this intention is clearly shown by a remark of Bishop Cummins, who, when asked with what Church he intended uniting after leaving the Protestant Episcopal Church, said, "I wish a pure Episcopal Church, that it may be a refuge for those who, like myself, prefer a liturgical service;" and in making slight alterations in the Communion Service, he said, "We only want to take out all that can be interpreted as teaching false doctrine; the rest should remain as it is. The fewer changes we make, the better; ours is an Episcopal Church, and we do not wish to do away with our offices and liturgy."

As we glance at the Declaration itself, how loyal it is to the "truth as it is in Jesus!" There is no equivocal language, but our Church takes its stand on the firm rock foundation—the "faith which was once delivered unto the saints"—the faith which saves—the faith which reveals to men a perfect redemption through the finished work on Calvary.

It boldly and unhesitatingly declares its belief in the "Hcly Scriptures of the Old and New Testaments as the Word of God, and the sole Rule of Faith and Practice." Not a belief in portions of this Word, but in its inspiration from cover to cover, believing that therein we find God's direct dealings with men, with man as created in the image of God, a likeness dimmed by the fall. As a Church, we find in these Scriptures God's marvellous plan of redemption through Jesus Christ—a plan so wonderful as to cause even the angels of God to pause in breathless adoration, and yet withal so simple that even the little child can accept and believe. Therein we

find God's lesson pages, the sure and safe rules for every hour of need and for every desire of the human heart, and we find the "sure word of prophecy," that wonderful unfolding of the plans of God in eternal ages, which the slowly moving centuries have been and are still seeing fulfilled.

As a denomination, we stand firmly grounded upon this Word of the living God, revealing to us that Word which "was made flesh and dwelt among us."

The expression of our faith is found in the Creed "commonly called the Apostles' Creed," that summing up of the belief of countless numbers for generations. Ever since the fifth century it has voiced the trust and confidence of God's children.

The Divine institution of two sacraments only are held by the Reformed Episcopal Church—those of Baptism and the Lord's Supper; and we hold to "the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion."

In adhering to Episcopacy, we do not recognize it as of Divine origin, but as a form of polity which has endeared itself to many as the one best suited to their soul's need.

We do not hold to the error of Apostolic Succession. Like Paul, we can say, "If any other man thinketh that he hath whereof he might trust in the flesh, I more," yet he counted them but as dross for the sake of Christ. So we, looking upon the Bishopric simply as an office, place little value upon our possession of the Succession, as taught by the Protestant Episcopal Church.

Rev. Mason Gallagher, in his book, "The True Historic Episcopate," says: "If there is such a thing as the Historic Episcopate, and it is of any value, the parties mak-

ing this offer" (that of reordination and consecration by a Protestant Episcopal Bishop) "in the present case cannot deliver the goods." He then goes on to show that the true Episcopate came in the line of the Reformers of 1785, whose work was approved by the Church of England, and their proposed candidates for the Bishopric duly elected and consecrated in England (Bishops White and Provoost), while the Prayer Book now used in the Mother Church was changed, largely at the suggestion of Bishop Seabury, a man of High Church principles, consecrated, not by the Church of England, but "in violation of English law, by the Non-jurors." . . . "The Reformed Episcopal Church, having returned to the original Constitution and Prayer Book, is re-established upon the same principles upon which the Episcopate was received. Having recovered whatever there was of value in that gift, it alone possesses and therefore alone can confer it." Therefore, according to the view of the Protestant Episcopal Church, which holds the Bishopric as an *order*, not an *office* (as we regard it), our founder, once a Bishop, was always a Bishop, and as such (in their view) he consecrated Bishop Cheney, for, according to Canon Liddon (letter to Bishop Gregg, November 17th, 1876), "a consecration by one Bishop is valid. All orders conferred by a Bishop so consecrated are undoubtedly valid." While, therefore, we hold this Historic Episcopate, and value it for what it is worth, we do not believe in "Episcopacy as of Divine right," or, in the words of one of our Bishops, we protest "against such a position as contrary alike to the Scripture, to history, and to all the analogies of human life."

We retain a Liturgy, not to exclude extemporaneous prayer. but because for generations many hearts have

found peace, joy, consolation and strength in its petitions.

For these reasons, we return to the Prayer Book as used before its revision by the adherents of Bishop Seabury in 1789. We adopt the Prayer Book of Bishop White, the Book approved by the Church of England in 1785, reserving to ourselves the right to revise or add to the same as the varying conditions of life demand.

These, in brief, are the principles upon which, as a denomination, we stand to-day. Long, indeed, may be the day in coming when we depart from the "paths of our fathers."

The closing paragraphs of the Declaration are a clear setting forth of the erroneous doctrines that we reject, and as we shall deal with them fully in the next chapter, we will not enter further into them here, but enough has been said, we trust, to show the beauty, the staunch holding to the Truth, in the principles upon which we stand, and if these same principles are boldly, yet reverently carried out in the strength of the Lord, our Church will withstand all the adverse waves of unbelief and of the "false doctrine, heresy and schism" from which we plead to be delivered.

CHAPTER VIII.

The Points of Difference.

How many countless times has the question arisen: "What is the difference between the Reformed Episcopal Church and the Protestant Episcopal Church?" "What is the Reformed Episcopal Church?"

To meet these inquiries in a clear, succinct and yet comprehensive way, the General Council convening in May, 1875, authorized a statement in which are set forth those points in which we differ from the fold from whence we came. These we insert here as a document needful to be preserved in our Church history, setting forth, as they do, so strongly the reasons for our existence as a separate organization.

When we read and see and hear of the Ritualistic practices of our Mother Church, more glaring to-day than even a quarter of a century ago, when our founders struggled in vain to obtain relief from the iron bands which bound them to these practices against will and conscience; when we read such notices as: "Confessions are heard on Saturday from 3 to 5.30 P. M., and from 7.30 to 9 P. M.;" when we know of the use of incense, of holy water, candles, acolytes and all that follow in such train, do we wonder that we exist, or can we hesitate to give a clear and truthful statement of the points wherein we differ? If it was long ago admitted that "Roman Catholics might conform to the Church of England without violating their consciences," surely those who hold staunchly to the Evangelical principles of Christ's religion

are “violating their consciences” if they do not protest openly against such principles and know within themselves *why* they should protest.

We give herewith each statement as it is set forth in the little pamphlet above referred to:

“*First.* These Churches differ essentially as to what constitutes the Church of Christ. The Protestant Episcopal Church of the United States, as represented by a large majority of its ministers and members, holds that the Church of Christ exists only in one form or order, of church government, a threefold ministry of Bishops, Priests and Deacons, based on the divine right of Bishops, who are the successors of the Apostles in their apostolic office, and derive their authority from them by succession in an unbroken chain. On this theory, only such bodies of Christians as possess this order and succession—corrupt though they may be in doctrine and in living—are parts of Christ’s Church.

“The Reformed Episcopal Church protests against this theory as unchristian, in that it denies the claims of the Protestant Evangelical Churches around us. It holds that the true Church consists of all who are joined to Christ by a living faith, and which, under varying forms of organization, is yet one in Christ Jesus. The claims of the Apostolic Succession, as above cited, this Church repudiates—holding to Episcopacy, not as of divine right, but simply as a very ancient and desirable form of Church polity. Hence, while the Protestant Episcopal Church in its corporate capacity turns away from the Protestant Churches around us to seek fellowship with the old corrupt Churches—as, for example, the Russo-Greek Church—the Reformed Episcopal Church, with an equally historic Episcopate, and Bishops who only are

presiding Presbyters, not Diocesan Prelates, seeks the fellowship of all Protestant evangelical Churches, exchanges pulpits with their ministers, and sits down with them at the Lord's Table."

At once we see the vital points upon which we differ from a majority of those in our Mother Church. Perhaps we cannot more clearly define our own position than in the words of our invitation to the Lord's Table: "Our fellow-Christians of other branches of Christ's Church, and all who love our Divine Lord and Saviour, Jesus Christ, in sincerity, are affectionately invited to the Lord's Table."

We are not "THE Church," but simply a branch of that band of Evangelical Christians who preach the same Gospel and labor shoulder to shoulder for the salvation of souls and the uplifting of man toward the restoration of the image of his Creator within him.

Our conception of the Episcopate is not that it is derived by Divine right, by successorship from the apostles in unbroken descentance, thus precluding the ministers of all other Evangelical bodies. The Greek word, "Episcopos," means an "overseer," "presiding Presbyter," an office created as the needs of the early Church became apparent.

"*Second.* They differ concerning the nature of the Christian ministry. In the Protestant Episcopal Church, the Presbyter is called a Priest, and the Ordinal contains this formula: 'Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands.' The Reformed Episcopal Church abjures this dogma as unscriptural and dangerous, leading to many superstitions; strikes this word Priest, as applied to the minister, from

its Ordinal and Prayer Book, and knows but one Priest, Christ Jesus."

In the Protestant Episcopal Ordination Service it states, "No man shall be accounted or taken to be a lawful Bishop, Presbyter or Deacon in this Church, or suffered to execute any of the said functions, except he hath had Episcopal consecration or ordination."

This exclusiveness debars those equally called, equally ordained, equally consecrated, in other fields, from entering the Protestant Episcopal Church, without reordination. At the same time, Roman Catholic priests (who have been admitted into the line of the apostles) can enter the Protestant Episcopal Church without reordination.

This error we protest against, believing the ministry of other Evangelical denominations to be equally valid, and welcoming all such ministers into our pulpits. We value our Episcopal ordination as a time-honored custom, but we accept as alike honorable the ordination of other Evangelical Churches. While we believe that Christ set apart men to preach the tidings of the Kingdom, we do not hold to an exclusive priesthood, transmitted only in one Church by the laying on of hands of a Bishop in direct line from the apostles; nor do we use the word "Priest," save as all believers are a "royal priesthood." We have but one Priest, "one Mediator between God and men, the man Christ Jesus," and He alone has power to forgive sins. As has been stated in one of our pamphlets:

"It recognizes the ministry of other Evangelical Churches in theory and practice.

"Article XXIV says: 'This Church values its historic ministry, but recognizes and honors as equally valid the ministry of other Churches, even as God the Holy Ghost

has accompanied their words with demonstration and power.'

"So much for theory; now for the practical. Section 3 of Canon VI, says: 'Nothing in this Canon shall be understood to preclude pulpit exchanges by ministers of this Church with ministers in good standing of other Evangelical Churches, or as prohibiting the occasional occupancy of the pulpits of this Church by such ministers of other Churches.'"

"*Third.* They differ as to the nature and efficacy of the Sacraments. It is claimed, as the teaching of their standards, by a large majority of the ministers and members of the Protestant Episcopal Church, that the Sacraments convey special grace, to be derived through no other channels.

"(a) BAPTISM. The Protestant Episcopal Church, as thus represented, holds that the grace of Regeneration (a regeneration of some sort) is inseparably connected with Baptism.

(b) THE LORD'S SUPPER. In the same way, the Protestant Episcopal Church holds that after the priestly consecration of the elements, Christ is present as He was not before, and that the recipient feeds upon Him by virtue of the presence thus induced or communicated.

"The Reformed Episcopal Church regards the Sacraments as institutions Divinely appointed, and as means of grace, because they represent the truth; but repudiates the theory that they convey a grace peculiar to themselves, and which is not common to other Divinely appointed means.

"(a) BAPTISM. The Reformed Episcopal Church knows of but one Regeneration—that by the Holy Ghost through the Word, of which Baptism is to be regarded as the outward and visible sign.

“(b) THE LORD’S SUPPER. The Reformed Episcopal Church holds that the Supper of the Lord is a memorial of our Redemption by Christ’s death, and that through faith we derive grace from Him in this Supper, as we do in all other Divinely appointed means.”

The Baptismal Office was one of the stumbling-blocks in the way of those in the old Church who afterward (many of them) became Reformed Episcopalians.

We do not believe in Baptismal Regeneration—in other words, that the water placed upon the head of the child contains any spiritual power to regenerate it. Nothing save a regeneration by the Spirit, through faith in Jesus Christ, can make a “new creature” in Him, and for this reason, Baptism is simply the outward expression of the work done by the Spirit within. In infant baptism, it is the dedication of the child by the parents to God, in the faith that the child thus dedicated will, when it arrives at years of discretion, desire to make its own peace with God, thereby ratifying and confirming its parents’ prayers and hopes. Bishop Meade declared that he “never used the Baptismal Service without pain, because its plain, literal meaning contradicted his belief.” Can we really believe in our hearts the words of the Prayer Book: “That it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church?”

Our own Bishop Nicholson, in his “Reasons Why I Became a Reformed Episcopalian,” puts this very clearly to any thinking mind. “Just fancy St. Paul as believing in a Sacramentarian Regeneration. He who said, ‘I thank God I baptized none of you!’ What! thank God that he had no agency, as a minister of the Gospel, in securing to immortal souls the forgiveness of sin? He

who said, 'Christ sent me not to baptize, but to preach the Gospel.' What! sent forth to preach the Gospel, and yet not sent forth to do what he might toward developing in perishing souls the new birth unto righteousness? If this doctrine of Baptismal Regeneration were true, we could not but stand in consternation at Paul."

The Reformed Episcopal Church repudiates the thought of the actual presence of Christ in the elements of the Lord's Supper. We believe it a Divinely appointed sacrament, given us as a means of grace, to be simply used as a memorial of the Lord until His return. We have but one sacrifice, "once offered to bear the sins of many." "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

"*Fourth.* The Protestant Episcopal Church suffers altars to be erected in its churches, and tolerates auricular confession and prayers for the dead, with other imitations of Rome.

"The Reformed Episcopal Church prohibits the erection of altars in its churches, or introduction into public worship of anything calculated to teach Sacerdotalism."

Perhaps the above is sufficient of itself. We have no altar, no priest but Christ, no sacrifice but the Lamb offered on Calvary.

Confession and prayers for the dead are all too well known facts in the Protestant Episcopal Church to need explanation. They are established practices and are ever growing witnesses of that spirit of Sacerdotalism against which we set our face as a flint.

"*Fifth.* The Protestant Episcopal Church '*deposes*' all clergymen leaving its communion, following them with an attempted badge of disgrace.

"The Reformed Episcopal Church commends any

Bishop or Presbyter who desires to leave it for another evangelical Church, with its prayers and love.”

We have only to cite the treatment of many of our founders as evidence of this point of difference—Bishop Cummins, Rev. Mason Gallagher and others, a record of whose deposition and degradation are clearly stated and can be found in the records both of our own and of the Protestant Episcopal Church.

“*Sixth.* The Protestant Episcopal Church, in receiving communicants from Protestant Churches, generally enforces a Rubric which requires them to be confirmed.

“The Reformed Episcopal Church invariably receives to its membership, by letter, or other satisfactory evidence, communicants of other Churches, dispensing with confirmation unless desired.”

The above in its own language shows the difference in this point and needs no explanation, nor does the last point of difference set forth in the statement adopted by the Reformed Episcopal Church.

“*Seventh.* The Protestant Episcopal Church discourages the use of extemporaneous prayer in the stated services of the Church, prohibiting it by Canon.

“The Reformed Episcopal Church allows and encourages the union of extempore prayer with its liturgy, and values meetings for social worship, in which the laity participate, as promoting the spiritual growth of churches.”

We can safely leave these thoughts with any candid mind, and they can but agree as to the tenure of our position on the side of right and truth and loyalty to the teachings of the great Head of the Church, and through Him of His true followers down to the present hour.

CHAPTER IX.

Articles of Religion--Protestant Episcopal--Reformed Episcopal.

The Thirty-five Articles of Religion of the Reformed Episcopal Church are largely the same as the Thirty-nine of the Church of England and the Protestant Episcopal Church, and much the same as the Confession of Faith in the Presbyterian Denomination. The Thirty-nine Articles of the Church of England were adopted in Convocation at Canterbury in 1562, and contain the doctrines held alike by all the Reformers, differ as they might in other points. These Articles were adopted by the Protestant Episcopal Church in the Convention of 1801.

In the Articles as adopted by the Reformed Episcopal Church, May 18th, 1875, only those have been omitted that either law or custom have made obsolete, or that seemed unessential.

We give here the omissions and alterations as compared with the Articles of the Protestant Episcopal Church.

Article III (P. E.) omitted by the Reformed Episcopal Church.

Article IV (R. E., Article III), on the Resurrection. Our Article clearly defines the subject of the Second Coming.

Article V (R. E., Article IV). The Reformed Episcopal Church goes more fully into the work of the Holy Spirit.

Article VI (R. E., Article V) is quite different, our Article being pronounced in its belief in the inspiration

of the Scriptures as being "the very oracles of God," rejecting the Apocrypha as being "a portion of God's Word."

Article VIII, on Creeds, has in our Articles been incorporated in Article XXII.

Article IX (R. E., Article VII) has in our Church been slightly revised and a few words omitted.

Article XIII (R. E., Article IX), on works before justification, has with us been slightly revised.

Articles X and XI, on regeneration and faith, belong only to the Reformed Episcopal Articles.

Article XI (R. E., Article XII) has been in our Church added to and revised.

Article XIII of the Reformed Episcopal Articles stands alone, with no corresponding Article in the Protestant Episcopal Church. Also Article XIV, on the "Sonship of Believers."

Article XII (R. E., Article XV) has slight revisions and additions.

Article XVIII (R. E., Article XVII), "Salvation only in Christ," is far richer, fuller and more Scriptural as adopted by the Reformed Episcopal Church.

Article XVII (R. E., Article XVIII) is simpler, clearer and shorter.

Article XVI (R. E., Article XIX), of "Sin after Baptism," or, as we have it, "Conversion," has been revised by the Reformed Episcopal Church.

Article XV (R. E., Article XX) slightly revised.

Article XIX (R. E., Article XXI) has been revised and additions made.

Article XX (R. E., Article XXII), "Of the Authority of the Church," revised.

Article XXIII (R. E., Article XXIV). Our Article revised, rejecting the doctrine of Apostolic Succession.

Article XXV (R. E., Article XXV), "Sacraments." Being one of our vital points of difference, our Article is fully revised.

Article XXVII (R. E., Article XXVI) revised.

Article XXVIII (R. E., Article XXVII), "The Lord's Supper," revised.

Article XXIX, omitted by the Reformed Episcopal Church.

Article XXVI (R. E., Article XXIX) revised and cut down.

Article XXXI (R. E., Article XXX), on the "One Oblation of Christ," revised.

Article XXII (R. E., Article XXXI) revised and additions made.

Article XXIV, omitted by the Reformed Episcopal Church.

Article XXXII (R. E., Article XXXIII) slightly revised.

Articles XXXIII, XXXIV, XXXV, XXXVI, omitted in our Articles.

Article XXXVIII (R. E., Article XXXV) revised.

Article XXXIX omitted by the Reformed Episcopal Church.

These Articles can be found in all the Prayer Books of our Church, and are therefore not quoted here.

Bishop Cheney, in his pamphlet, "What is the Reformed Episcopal Church?" has said of her Articles of belief: "She has set forth Articles of Religion, based upon the Thirty-nine Articles of the Church of England, which may well challenge comparison with any of the earlier Confessions of Faith in clear enunciation of essential Evangelical Religion."

CHAPTER X.

The Reformed Episcopal Prayer Book.

Through the preceding chapters, we have traced, step by step, the events leading up to the need and subsequent establishment of the Reformed Episcopal Church. We have learned of the various revisions undergone by the Book of Common Prayer, and can see that our Church is not a new body caused by schism and animated by the old Athenian spirit, desiring "some new thing," but a *restoration*. As such a Church, we needed a Prayer Book, restored and revised, purified, yet retaining all the gems of a most beautiful liturgy. The framers of the Reformed Episcopal Prayer Book had as their sources of help in this arduous labor the Prayer Book of 1785, which was based successively on that of William III (a revision never adopted), and the books of Edward VI, the Protestant Episcopal Book, ratified in 1789 under Bishop Seabury, the "liturgies of the Reformed Churches of the continent and various proposed revisions appearing in the present century." This Prayer Book was completed in 1874, and was adopted in May of that year.

To quote the words of Dr. Howard-Smith: "As this liturgy now stands, it has what is best and truest and purest in the liturgic treasury of the past, with the erroneous accretions all stripped off. . . . In its polity, its doctrines, and its ritual, the ages are married together. It seeks to learn from the past, and appropriate practically its treasures. But it seeks to correct and purify its inheritance from the past, by the light which God sheds in

the present from the page of the re-opened Word of inspiration, and the movements of Providence.”

As we know, the Low Churchmen or Evangelical Party labored for a revision of the Prayer Book *within* the Church, and it was not until this matter had been repeatedly considered that it was relinquished.

Perhaps we should refer here to a work of revision undertaken by Rev. Mason Gallagher and others, called the “Union Prayer Book.” This work was in the hands of various revisers for about three years, both here and in England, with the strong desire to eliminate from it “those passages which had given rise to controversy and contention in the Church, and to so frame the book as to make it acceptable to Christians of all denominations who desired a liturgy.” The book was introduced, with the consent of the Vestry, at Emmanuel Church, New York, September 3d, 1871, Rev. George E. Thrall, Rector; Rev. Mason Gallagher, Assistant Rector; Dr. Thrall resigning from the Protestant Episcopal Church. As far as the writer can ascertain, this book was used but a short time by a few churches, and doubtless gave place three years later to the Prayer Book of the Reformed Episcopal Church.

Bishop Cummins once stated that, as a Church, “by a judicious and thorough revision of the Book of Common Prayer, we return to their position and claim to be the old and true Protestant Episcopalians of the days immediately succeeding the American Revolution, and through our ancestors we claim an unbroken historical connection through the Church of England, with the Church of Christ, from the earliest Christian era.” “We go back to Bishop White’s Prayer Book of 1785, on account of the weight its antiquity gives us: we do not *make* a Prayer

Book, but we can hereafter revise and improve as we desire."

Col. Ayerigg states that the "Reformed Episcopal Book for the Dominion of Canada differs only in its adaptation to Canadian use of portions of the Morning and Evening Prayer. This adaptation was prepared by a Canadian committee, appointed by the Canadians under" a Canon providing for such adaptation.

There is a pamphlet called, "The Comparison of Prayer Books by a Presbyterian of the Reformed Episcopal Church" (Rev. Marshall B. Smith, D. D.), giving the differences side by side, but we quote here the pamphlet written by Mr. Herbert B. Turner, entitled, "Position of the Reformed Episcopal Church," which Col. Ayerigg incorporates into his "Memoirs," as giving these changes in brief, yet sufficiently explicit terms for all general use (Ayerigg, 11-123):

"Adopting the Prayer Book of the Protestant Episcopal Church as a basis, the new Church has made the following changes: The word 'priest,' wherever it occurs in the Rubrics, has been changed to 'Minister.' After the opening sentences, special texts have been introduced for use on Christmas, Easter, Good Friday and other days, The 'Absolution,' as it is termed in the Protestant Episcopal Book, is changed into a prayer. The assertion that 'God hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins,' is omitted, because it is not believed to be true. The Canticle, 'O, all ye works of the Lord,' from the Apocrypha, being rarely used, and of doubtful expediency, is omitted. The words, 'He descended into hell,' which were inserted in the Apostles' Creed in the seventh century, are omitted

from the text, permission being given to the minister to use them at his option. The Nicene Creed remains unchanged, but its latter clauses, so constantly a burden to tender consciences in the Protestant Episcopal Church, by reason of the use made of them by Ritualists and Romanists, are explained by the following note: 'By one Catholic and Apostolic Church is signified the blessed company of all faithful people, and by One Baptism for the remission of sins, the Baptism of the Holy Ghost.' A slight verbal change is made in the prayer for all in civil authority. The Litany remains unchanged, except by the insertion of one more petition: 'That it may please Thee to send forth laborers into Thy harvest.' It will be seen that the structure of the Morning Service remains unchanged, and the alterations in it are slight.

"The Evening Service is modified in the same particulars, while an additional service, compiled from different portions of the Prayer Book, is added, for those who prefer more variety of form. Coming now to the Communion Office, we find that the language of the Commandments is that of the King James' version, and, indeed, the same is true of almost all texts used in the services. An invitation to the Communion is inserted, and its use, in the following language, made obligatory: 'Our fellow-Christians of other branches of Christ's Church, and all who love our Divine Lord and Saviour, Jesus Christ, in sincerity, are affectionately invited to the Lord's Table.' In the exhortation to those about to communicate, the words, 'So is the danger great if we receive the same unworthily,' are omitted. All allusions to 'Holy Mysteries,' 'eating the flesh and drinking the blood,' etc., are also erased. The Minister is directed to say to all the Communicants around the table, 'The body

of our Lord Jesus Christ, which was given for you, preserve your bodies and souls unto everlasting life,' and then when delivering the bread to each, 'Take and eat this bread in remembrance that Christ died for thee, and feed on Him in thy heart, by faith, with thanksgiving.' A like change is made in delivering the cup. The Order of the Church of England Prayer Book, by which a large portion of the prayer is used after the elements are distributed, is restored. The Communion Office as now presented is a work of great time and care, and of earnest prayerful thought. It is believed to be completely in accordance with the views of the Sacrament as entertained by all Evangelical Christians. The same great principles have governed the revision of the Baptismal Office. Children are to be presented by their parents when practicable, and one at least of the persons presenting them must be a communicant of some Evangelical Church. There is nothing in this service which can be construed into a consecration of the water, no prayer that it be sanctified 'to the mystical washing away of sin.' In the exhortation after the reading of a portion of the tenth chapter of St. Mark, appears the following passage: 'Doubt ye not, therefore, but earnestly believe, that He who now sitteth on the right hand of the Majesty on high is the same tender Saviour who, in the days of His sojourning upon earth, so lovingly regarded little children. Wherefore, being thus persuaded of the good-will of our Saviour towards all infants, and not doubting that He favorably alloweth the dedication of this infant unto Him, let us faithfully and devoutly call upon Him in its behalf, and say,' etc., etc. The words, 'Seeing, dearly beloved, that this child is regenerate,' etc., are omitted, and a short prayer substituted. Some alterations are made in the

Order of Confirmation, and a note is added, that members of other churches, uniting with this Church, need not be confirmed, except at their own request. The form for the solemnization of matrimony is but little changed. The parties are pronounced husband and wife, and the allusion to Isaac and Rebekah is omitted, in deference to the wishes of many who fail to see the propriety of inculcating on a newly-married pair the example of Orientals, of whom we know little except a gross and cruel deception practiced by a wife on her aged husband. In the Burial Service, special provision is made for the case of a child, and an alternate lesson is introduced from the story of Lazarus. The sentence, 'Looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ,' being sometimes inappropriate, is changed to read as follows: 'Awaiting the general resurrection in the last day, and the appearing of our Lord Jesus Christ.' A new form is introduced for the public reception of Presbyters from other ecclesiastical bodies, and in the consecration of Bishops and ordaining of Presbyters the words, 'Receive ye the Holy Ghost,' and 'whosoever sins thou dost remit,' etc., do not appear. No provision is made for the celebration of Saints' Days. Such, then, are the principal changes by which it is sought to eliminate from the Prayer Book the germs of Romish error which the compromises of the Elizabethan age have transmitted to us."

Rev. B. B. Leacock, D. D., was the Chairman of the Prayer Book Revision Committee, and was well qualified for the work, having been for years a member of the Latimer Society, in which he had, with others, been engaged in a revision of the Protestant Episcopal Prayer Book.

From the opening Canticle of the Order for Morning Prayer, "The Lord is in His holy temple; let all the earth keep silence before Him," to the closing prayer in the book, "So that, living and dying, we may be Thine, through the merits and satisfaction of Thy Son, Christ Jesus, in whose name we offer up our imperfect prayers," our Prayer Book is one rhythmic song of praise, adoration, petition, confession and faith. As our thought goes back through the ages, how many thousands have voiced the praises of the Almighty in the soul-stirring words of our grand *Te Deum*? Thousands long since admitted into His presence, where they have joined the song triumphant and been numbered with the saints "in glory everlasting." We thrill with some faint echo of the martyr spirit when we sing, "The glorious company of the apostles praise Thee. The goodly fellowship of the prophets praise Thee. The noble army of martyrs praise Thee," and we rest in deepest peace with the thought, "O Lord, in Thee have I trusted: let me never be confounded."

At the close of day, how the beautiful words of our Evening Service soothe and calm us for the long stillness of the night. How its prayers for joy, for sorrow, for "preserving and protecting care," for forgiveness, for knowledge, have filled our soul's deep need. Then in our Communion Service, how the reverence deepens, the spirit of love and desire, the sense of God's presence in the soul, flows over us as we voice the feeling in the words, "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name; through Christ our

Lord;" and as we join around the table of our Lord, we indeed feel within us that "we are not worthy so much as to gather up the crumbs under Thy table. But Thou art the same Lord, whose property is always to have mercy," and we are ready to join in the words of praise, "Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious name; evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory."

How our beautiful Baptismal Service, freed from the errors which so long made it one almost to be dreaded, voices the heart's desire to dedicate God's entrusted gift to a parent to Him, and how even now, when years perhaps have passed since we publicly confessed our faith in Christ, do we renew those words of our confirmation vows as we hear them made by the younger recruits in God's army.

In every true marriage, can we find a more beautiful, more solemn, more expressive service than the words of our Prayer Book—the promises made in the very presence of the Lord, making of the twain "one flesh?"

How many of us have laid away the cherished bodies of our loved and sainted dead with the words of resurrection, hope and joy of our Burial Service! Thus we might go on from page to page and find the gems of a liturgy made precious by a thousand memories and hallowed associations. In fact, our beloved Bishop Nicholson has thus beautifully expressed it: "Now this her liturgy is all alive with the Gospel turned into prayer. Her doctrines have fallen upon their knees, her principles are as sweet incense floating upward into the nostrils of the Almighty. . . . She loves her liturgy, her 'common prayer,' her inheritance from the ages."

CHAPTER XI.

The Form of Government of the Reformed Episcopal Church.

The Reformed Episcopal Church differs somewhat in its form of government from the Protestant Episcopal Church, its governing body being the General Council, and its Bishops not sitting as a separate House. Our Bishops are Presbyters, elected to office by the Council, we holding that the Bishopric is an *office*, not an *order*. Our Bishops, therefore, are appointed from among other Presbyters, the words Bishop and Presbyter being used interchangeably in the New Testament and possessing the same meaning. We have two Orders—Deacons and Presbyters, as referred to in the New Testament. In the Old Church there were three Orders—Bishops, Priests and Deacons.

In a private letter written by Bishop Cummins on January 1st, 1874, to a Protestant Episcopal clergyman, these words occur: "I contend that the Episcopate is not of apostolic institution; that the Bishop is only *primus inter pares*, and not in any way superior in *order* to the Presbyter. We are *acting* on this principle. We set apart a Bishop to his work by the joint laying on of hands of a Bishop and the Presbyters. I act as a Bishop, not claiming a *jure divino* right, or to be in any Apostolic Succession, but only as one chosen of his brethren to have the oversight. If *others* look upon me as retaining the succession, etc., that does not commit us to their understanding."

In our Church there are no Priests, simply Presbyters, Pastors, Ministers, men called of God since the first Ministers were appointed by Jesus Christ. As it is said by another: "One notes that Christ, among His gifts, gave *no priests*. The presence or absence of priest changes the whole scheme of salvation, because priest (*sacerdos*) is a sacrificer (as in the old dispensation) and must of necessity have somewhat to offer; the somewhat must have an altar on which to be offered; thus invariably the priest is followed by the subversion of our Lord's Supper into a sacrifice, and His table into an altar; 'another Gospel' is preached 'which is not another.'"

In the several parishes there is an Easter meeting for the election of Church Wardens, Vestrymen and Delegates to the General and Synodical Councils, together with a Parish Council.

When the Constitution and Canons of this Church were formulated, there were not enough churches in any one locality (six being required) to organize a Synod, and hence the first Bishops were Missionary Bishops. The General Council, which sits as one house, recognizing the equal rights of clergy and laity, is the highest governing body, holding triennial sessions, and consisting of a Presiding Bishop, elected by itself, a Secretary and Treasurer, and clerical and lay deputies. The several Synods and Jurisdictions are subject, of course, to the action of the General Council.

There is in process of construction a new Constitution and Canons, but the matter was carried over from the General Council of 1900 to that of 1903.

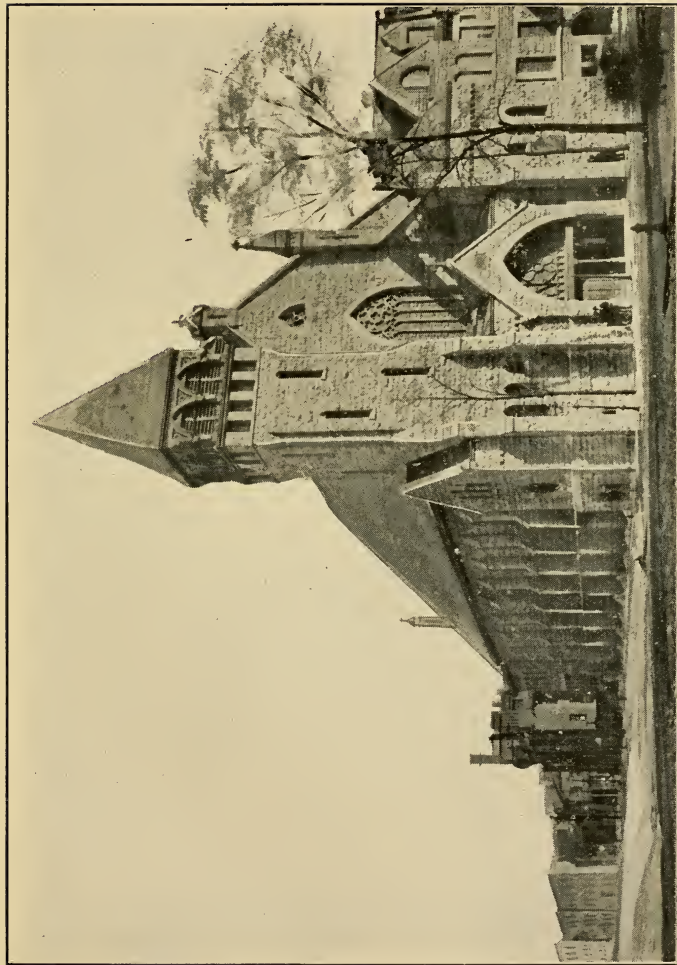
CHAPTER XII.

General Councils and History, 1873-1875.

Relying in a large measure upon the valuable "Memoirs" of Colonel Aycrigg, and the Journals of the General Councils, etc., we will try and connect the links in an unbroken history of our Church during the years from 1873-1902, giving, as far as can be ascertained from the above and other sources, all that comes within the record of these years.

The office of Bishop, regarding which at the First General Council, the Rev. Charles Edward Cheney, D. D., had requested time to consider, was accepted by him December 9th, 1873, and two days later (the 11th) Bishop and Mrs. Cummins, Revs. Marshall B. Smith, B. B. Leacock, W. V. Feltwell, and Col. Aycrigg, started for Chicago, to take part in the consecration of Bishop Cheney on the 14th. Previous to this, on December 12th, a telegram was received by Bishop Cummins from Bishop Smith of Kentucky, "I hereby finally and officially withdraw all such Episcopal authority as you have heretofore exercised under Canon XIII, Title I." At the same time, Bishop Whitehouse of Illinois, and his adherents, applied to the Civil Court for an injunction to prevent the use of the church in which Dr. Cheney officiated for the purpose of his consecration. Yet these attempts were all powerless to prevent the service, which took place on December 14th, admitting Charles Edward Cheney of Chicago, as the second Bishop of the Reformed Episcopal Church.

Perhaps we should quote here a resolution passed on



CHRIST CHURCH, CHICAGO, ILL.

December 8th, 1873, at a parish meeting of Christ Church, Chicago, to the effect that Dr. Cheney should accept the office of Bishop, "provided it would not prevent the continuance of his pastorate among that people."

A call now came for Bishop Cummins to visit Peoria, Ill., to establish the new church in that city. Bishops Cummins and Cheney, Revs. C. H. Tucker, W. V. Feltwell, Mason Gallagher and Col. Ayerigg accordingly left Chicago and visited Peoria, to consult with Mr. A. G. Tyng and the other leaders of the movement there. The subsequent history of Christ Church, Peoria, has shown how the work has progressed during its history of over twenty-five years.

On January 4th, 1874, Bishop Cummins held service in Steinway Hall and Lyric Hall, Sixth Avenue, New York City, from which service has come the noble Church which has proved in so many instances a blessing to individuals and to our denomination, known as the First Church, now situated on the corner of Madison Avenue and Fifty-fifth Street.

On January 21st, 1874, a new parish was started by the Rev. W. V. Feltwell in Moncton, N. B., and on the 25th of February, a committee was appointed by a number of people interested in the Reformed Episcopal Church in Ottawa, to invite Bishop Cummins to visit that city and address them on the subject of the new Church.

On March 1st, 1874, the Church of the Incarnation, Brooklyn, was organized; and on the 18th, a business meeting in regard to forming a parish in Aurora, Ill., was held, both of which beginnings have since faded away.

On April 8th, 1874, the First Reformed Episcopal Church, at the Falls of the Schuylkill, Philadelphia, was

inaugurated, with the Rev. Walter Windeyer as its Rector. On the 11th of the same month, the Rev. William McGuire was received into our denomination and was deposited from the Protestant Episcopal Church on April 26th. This clergyman has since joined the ranks of Reformed Episcopalians who have already "crossed the flood," a list growing longer as the years roll on.

On April 22d, the Rev. William T. Sabine, D. D., offered his resignation to the Church of the Atonement, New York, and was called to the First Church, entering upon his duties in May, 1874.

On the sixth of the following month, the Rev. Mr. McGuire held services in the interests of our denomination in Lincoln Hall, Washington, D. C.

"Founded in December, 1873, by 21 men, clergymen and laymen," the Reformed Episcopal Church "in less than six months, numbers now two Bishops, 15 other ministers, and about 1500 communicants." A fair record of growth for a new Church!

We quote here a letter from Bishop Cummins to Col. John M. Patton, of Virginia:

11 EAST FIFTY-SEVENTH STREET,
NEW YORK, January 13th, 1874.

MY DEAR SIR:—I am truly happy to hear from you and recognize in your name that of an old and highly esteemed acquaintance in the pleasant days of my ministry in Richmond. I am thankful for your suggestions and regard them as valuable. And as we are now engaged in the work of improving and perfecting the Prayer Book of 1785, your hints will be of service to us.

On one point you are mistaken, however—I did not leave the Protestant Episcopal Church to escape the

storm of obloquy on account of my act of interdenominational communion. I left because compelled to sanction Ritualism and its deadly errors by my presence and official acts, with no power to control or repress it. The results following the communion in New York only revealed to me more clearly how thoroughly the P. E. Church was saturated with error (out of dear old Virginia, I must add). . . .

GEO D. CUMMINS.

From May 13th to 19th, 1874, the Second General Council of the Church was held in First Church, New York. The Council sermon was preached by Bishop Cheney—"The Evangelical Ideal of a Visible Church," Romans xiv: 17.

The first business was the election of Bishop Cummins as Presiding Bishop, and Mr. H. B. Turner, Secretary. A code of rules of order was then adopted. The Executive Committee appointed in 1873 reported, through its Secretary, Rev. M. B. Smith, in substance as follows: Six stated and six adjourned meetings had been held, and sub-committees had been appointed to revise the Prayer Book and arrange a Constitution and Canons, the sub-committee reporting to the Executive. A communication had been received from ministers and laymen of the Church of England and of the Countess of Huntingdon Connexion, asking terms of union with the Reformed Episcopal Church. This report was approved and accepted.

The Constitution was then considered, each article being dealt with separately. On the following day, the consideration of the Canons was the order of business, and the whole body of the Canons as amended was adopted.

On motion of Mr. Alex. G. Tyng of Illinois, a committee of five persons was appointed—Revs. Wilson, McGuire, Messrs. Tyng, Aldrich and Alexander—to make nominations for officers and committees as provided in Canons I and II, Title II.

The following elections were made:

Standing Committee—Revs. Marshall B. Smith, B. B. Leacock, Mason Gallagher, Wm. T. Sabine, Wm. H. Reid, and Messrs. Benj. Ayerig, James L. Morgan, Herbert B. Turner, Charles D. Kellogg, and Dr. G. A. Sabine.

Committee on Doctrine and Worship—Revs. B. B. Leacock, Wm. McGuire, Joseph D. Wilson, and Messrs. Thos. H. Powers, Henry Alexander, and Hon. Stewart L. Woodford.

Committee on Constitution and Canons—Revs. Marshall B. Smith, Edward D. Neill, Walter Windeyer, and Messrs. William Aldrich, Alex. G. Tyng, and Elbridge G. Keith.

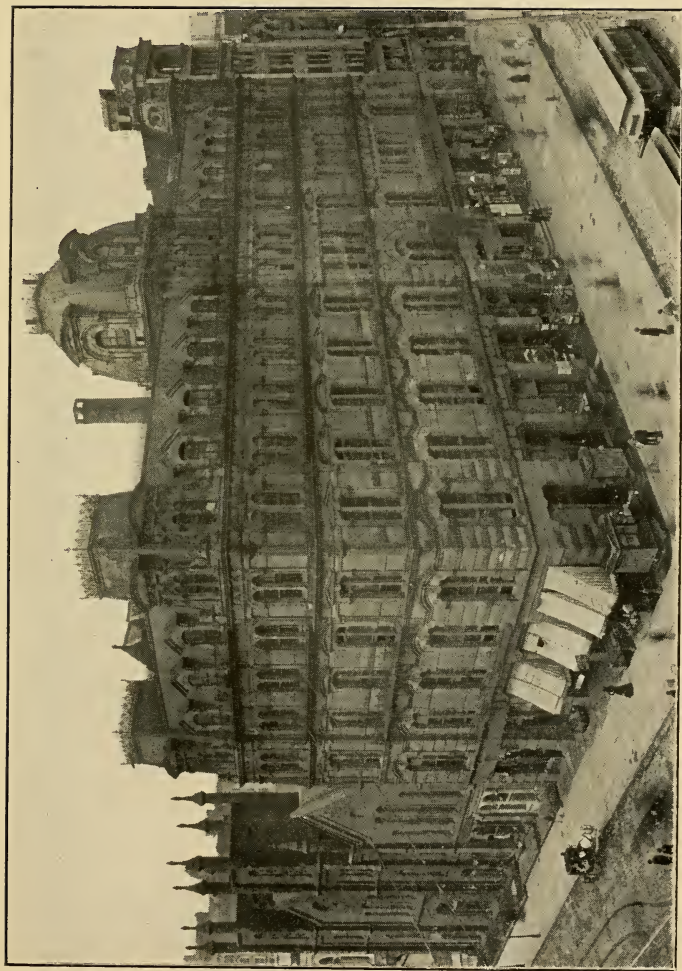
Committee on Finance—Messrs. Benj. Ayerig, James L. Morgan, and Albert Crane.

Treasurer—James L. Morgan.

Trustees of the Sustentation Fund—Messrs. Thomas H. Powers, William E. Wheeler, and the members of the Finance Committee.

Rev. M. B. Smith in the morning session of the Council made a few remarks regarding the Free Church of England, the Secretary reading a communication from that body. "Mr. Aldrich, seconded by Mr. Powers, moved that the report, including the Articles of Federative Union with the Free Church of England, be adopted," and this was carried by a standing vote.

Rev. B. B. Leacock then moved that the Secretary send a copy of these articles to the Convocation of the Free



YOUNG MEN'S CHRISTIAN ASSOCIATION BUILDING, NEW YORK, N. Y.

Church of England and that an answer to their communication be cabled to England by the Presiding Bishop.

In the afternoon of this day, after the election of officers, Rev. Mason Gallagher, on request of the Council, read his lecture on Prayer Book Revision. The report of the Executive Committee on Prayer Book Revision was then considered and occupied the afternoon and evening sessions, being again resumed on Friday, when both the Orders for Morning and Evening Service were adopted. The adoption of the Collects, Epistles and Gospels of the Book of Common Prayer was proposed by Mr. Thomas H. Powers, and carried. The Communion Service was then taken up and at the evening session adopted. The amended Order for Baptism of Infants was adopted on Saturday morning, and the Ordination Service for Presbyters was discussed and adopted, as was the Service for Adult Baptism and Confirmation.

In the sessions held on Monday, the Marriage Service and that for the Burial of the Dead, as amended, were adopted, and the Committee on Doctrine and Worship was authorized to prepare a Catechism. At the afternoon session, the "Prayers and Thanksgivings" were taken up for consideration and adoption, as also the Installation of Pastors, Consecration of Bishops, Ordination of Deacons, and Public Reception of Presbyters.

The Revs. B. B. Leacock, M. B. Smith, and Messrs. Thomas H. Powers and H. B. Turner, were appointed to superintend the publication of the Prayer Book.

At the session of Tuesday, May 19th, the Articles were referred to the Committee on Doctrine and Worship for report at the next General Council. A resolution was then carried, offered by Rev. B. B. Leacock, as follows:

"WHEREAS, The great mission of this Church is not

to proselyte from among the Christian bodies about us, but to preach the Gospel to the unconverted, and to seek for Christ's sheep that are dispersed abroad without a shepherd; therefore,

“Resolved, That, in the judgment of this Council, it is important that missionary societies be at once organized in our parishes, for the promotion of this end.”

Mr. Thomas Moore “moved that the name of the Church be changed to The Reformed Protestant Episcopal Church.” This motion was referred to the Committee on Doctrine and Worship, who subsequently reported as follows: “Inasmuch as the name ‘Reformed’ has been already so long in use, and as it meets all the objects sought for in the use of the name ‘Protestant,’ your Committee advise that there be no change in the name of this Church.” This report was accepted and its adoption was carried.

The closing session of the Council was occupied with a missionary meeting, several addresses being made and a collection taken and subscribed of \$14,600. The Council then closed with the singing of the Gloria in Excelsis.

Shortly after the Council, on June 24th, 1874, Bishop Cummins was deposed from the ministry of the Protestant Episcopal Church.

On the 15th of the following month (July), Emmanuel Church, Louisville, Ky., withdrew from the Protestant Episcopal Communion, and on July 16th voted to enter the Reformed Episcopal Church, with two hundred members, their Wardens, Vestry and former church building. This church bravely held its own for a few years, but was finally given up.

On October 21st, 1874, Dr. James A. Latané, who had withdrawn from the Protestant Episcopal Church in the

preceding January, was formally received into the Reformed Episcopal Church; also the Rev. W. S. Perkins.

In November, 1874, Bishop Cummins said: "The action of the General Convention (Protestant Episcopal), in refusing even to touch the Prayer Book (for revision), has justified our whole course."

On the 18th of November, Bishop Cummins visited St. John, N. B., going to Moncton on the following day, and also to Sussex, and thence to Toronto.

The Rev. J. Eastburn Brown having withdrawn from the Protestant Episcopal Church, and united with our denomination, became the Rector of the church in Moncton, N. B. On the 18th of November, 1874, also, "Dean Cridge and 350 communicants of the Cathedral, Victoria, B. C., retired from the Church of England, and identified themselves with the Reformed Episcopal Church."

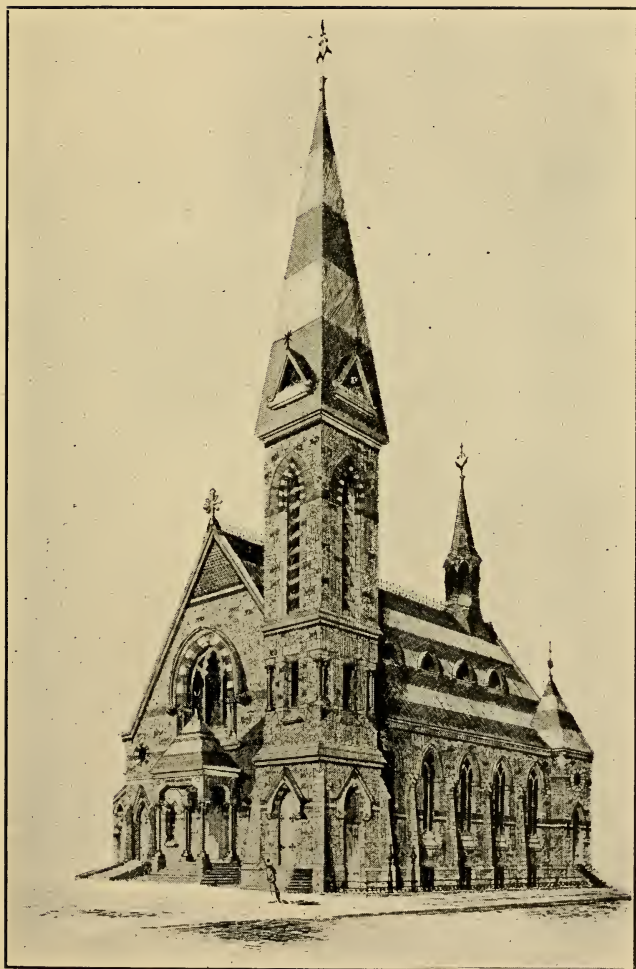
On November 22d, 1874, service was held by the Second Reformed Episcopal Church, Philadelphia, Bishop Cummins preaching morning and evening. To this parish the Rev. Dr. Nicholson came on December 6th, 1874.

On December 6th, service was held in Association Hall, Newark, Bishop Cummins preaching the sermon, and the Rev. Mason Gallagher reading the service. A church lot was given, worth \$10,000, and some seven or eight hundred dollars a year was pledged. The church was organized on the 25th of the same month. The formation of this parish grew out of the withdrawal of Dr. Nicholson from the Protestant Episcopal Church, while Rector of the Newark (P. E.) parish.

On the 27th of December, 1874, the first service was held in Lehman's Hall, Baltimore (North Howard Street).

This brings us to the close of the most important events

of the history of our Church up to the year 1875. It seemed to have been marked with a steady progress, above all, with God's blessing, and as we take up the account of the next five year period, we can truly say, "Hitherto hath the Lord helped us."



FIRST CHURCH, NEW YORK, N. Y.

CHAPTER XIII.

General Councils and History, 1875-1880.

The year 1875 opened with brighter hopes and stronger courage, as the work strengthened and spread. Despite opposition, God's blessing was evident, and the belief that the work was His gave renewed fervor to the workers.

In Chicago, a third church had been started in January of this year, with the hope of a fourth to follow. In February, the Rev. J. Howard-Smith, D. D., Rector of St. John's Church, Knoxville, Tenn., withdrew from the ministry of the Protestant Episcopal Church, and accepted a call to the new Reformed Episcopal parish in Newark, N. J. In the same month the Third Reformed Episcopal Church, in Germantown, Philadelphia, was started.

The work in Colorado at this time gave great promise, but we have to-day no representation within the State. In Illinois the work was even more encouraging, in March, 1875, the report being, "There are now six clergymen at work in Illinois, five organized parishes, and two more that will soon be organized, and we look forward to the organization of a Synod before the meeting of the next Council in May."

A new church was inaugurated in Kensington, Philadelphia, and in March, Rev. J. S. Malone, formerly a Protestant Episcopal clergyman in Pittsburgh, Pa., was called to take up the work. On March 17th, Rev. C. H. Tucker preached in Oxford Hall, Oxford Street, Philadelphia, for the purpose of starting a church in this section of the city, now known as the Church of Our Redeemer.

On April 7th, 1875, the Church of the Redeemer, Baltimore, Md., was organized, and a German Lutheran Church in Chicago, St. Stephen's, made application for admission, but this parish was really never one with us. During this year, the church at Put-in-Bay, Ohio, formerly a Protestant Episcopal, afterward a Congregational Church, voted to enter our communion. Emmanuel Church, Toronto, Canada, also started in this year, purchased a building lot, and began the erection of a frame chapel.

The Act of Incorporation of the Trustees of the Sustentation Fund of our Church was passed in 1875.

The Third Council convened in Christ Church, Chicago, Wednesday, May 12th, 1875. The Council sermon was preached by Bishop Cummins from 2 Cor. x: 4, 5. At the afternoon session, the election of officers was as follows: Bishop Cummins, Presiding Bishop; Herbert B. Turner, Secretary; James L. Morgan, Treasurer.

A report was received from the Committee on Publication of the Prayer Book, and duly accepted. The report of the Standing Committee gave a list of fourteen ministers received, four candidates for orders, and the addition of seven churches. Bishop Cheney then read his report as Missionary Bishop of the West, stating that on January 4th, 1874, forty-six persons were confirmed in Christ Church, Chicago, and giving equally encouraging accounts of the work in other parts of the West. Seven ministers and two Bishops were appointed to outline the boundaries of the Missionary Jurisdictions; also, on motion of Rev. W. T. Sabine, a committee of three was appointed to prepare a statement of the points of difference.

A document was read from the Free Church of England

which resulted in the adoption by both Churches of the Articles of Federative Union, given in full in Chapter XVIII, and by the former Church revoked June 28th, 1881.

The report of the Presiding Bishop was very encouraging regarding new churches, both in the United States and Canada.

On motion, a committee, consisting of Hon. D. J. Hughes, Messrs. Wessel, Scharff and Albert Crane, was appointed on the "permanent support of the general and missionary objects of this Church, and the supply of the Sustentation Fund."

The Articles of the Reformed Episcopal Church were then acted upon and adopted as they now stand.

The Council proceeded to the election of a Missionary Bishop, Rev. William R. Nicholson, D. D., being elected, by a vote of 22 out of 35 for the clergy, and 23 out of 29 for the laity.

Rev. Benjamin Johnson was appointed as an evangelist for the South. The Council also accepted the gift of Mr. Gurdon S. Hubbard of thirty acres of land near Chicago, for the purpose of erecting a theological seminary thereon within the following five years.

Two other Missionary Bishops were elected at this Council—the Rev. Edward Cridge, and the Rev. James A. Latané, the latter declining the election.

We quote here a resolution adopted at this Third Council:

"WHEREAS, In answer to many prayers, it graciously pleased the Great Head of the Church to restore to us 'the old paths,' and the simple faith and practice of our fathers, by the organization of a Reformed Episcopal Church; therefore,

“Resolved, That this Council recommend that December 2d be observed in all our congregations as a day of special thanksgiving to the Lord Jesus Christ for this great blessing; and that we give expression to our gratitude on these anniversary occasions by renewed self-consecration of ourselves to Him and His service.”

These seem to be the main features of importance taken up in the Third General Council.

In 1874, several colored churches of the Protestant Episcopal Communion applied for admission into our denomination, and on November 18th, 1875, Bishop Cummins went to visit among them. At the Council of 1875, Rev. Benjamin Johnson was appointed their evangelist, and the work finally came under the supervision of Bishop Stevens, who has since then labored so faithfully among this people.

In June, 1875, Rev. Samuel Fallows, D. D., President of Illinois Wesleyan University, Bloomington, Ill., was received into our ministry from the Methodist Episcopal Church, and became the Rector of St. Paul's Church, Chicago. In September, a Protestant Episcopal Church in Chillicothe, Ill., unanimously voted to enter the Reformed Episcopal Church.

In the end of this year, the Second Reformed Episcopal Church, New York City, was organized, with about 100 members, the Rev. George Howell, Rector.

In January, 1876, *The Appeal* published the fact that the Rev. Wm. R. Nicholson, D. D., had accepted his election to the Bishopric, and the consecration took place on February 24th, the service being conducted by Bishop Cummins, assisted by Bishop Cheney, Bishop Simpson, and Rev. Dr. Hatfield, of the Methodist Episcopal Church, and others.

In 1876, a work was inaugurated in Miller's, Essex Co., Va., where at the present time the Rev. Joseph Lewis is laboring. On March 12th, the new Church of the Redeemer, Baltimore, Md., was dedicated by Bishop Cummins. Two parishes were formed in May of this year, one in Cumberland, Md., the Rev. J. K. Dunn, Rector, and one in Digby, N. S.

In April, 1876, the Synod of Chicago was organized.

In the month of June, 1876, occurred the death of Bishop Cummins, after a brief illness. An account of his life is given in another chapter. His last words regarding the Church he loved and for which he had worked so devotedly, were: "I would have been glad to have worked longer for the dear Church, but God knows best." His message to the Church was: "Tell them to go forward and do a grand work;" and then the last testimony of the waiting saint, as he passed from earth to heaven, was, "Jesus! Precious Saviour!" The funeral services were held in the Church of the Redeemer, Baltimore, conducted by Bishops Cheney and Nicholson, Rev. Mr. Washburn, Rev. Mr. Postlethwaite, and others. His grave lies in Loudon Park Cemetery.

(Since the beginning of the work upon this history, in the month of April, 1900, the wife of our founder, Alexandrine Macomb Cummins, has gone to join her beloved husband. In all the years of our history, she was a most faithful advocate of the Reformed Episcopal Church.)

It was with saddened hearts that the representatives of the Reformed Episcopal Church gathered in Emmanuel Church, Ottawa, Canada, in July, 1876. In her early infancy, as it were, the Church was bereft of her earthly guide. Perhaps it was that she might rely the more upon

the Lord, whose Church it was, and who had most surely been with His people from the beginning. The Council sermon on the "Priesthood of the Church of God," 1 Peter ii: 5, was preached by Bishop W. R. Nicholson. Bishop Charles Edward Cheney was elected Presiding Bishop; Rev. M. B. Smith, Secretary. On motion, a committee, consisting of Bishops Cheney and Nicholson, Rev. W. T. Sabine, Judge Hughes of Ontario, and General C. P. Buckingham of Illinois, was appointed to draw up resolutions regarding the death of Bishop Cummins.

The committee appointed at the previous Council to frame a statement setting forth the points of difference between our Church and the Protestant Episcopal Church, reported, giving the statement as we have it to-day.

On the third day of the Council, July 14th, a communication was read from the Free Church of England, enclosing its Declaration of Principles and a Declaration explanatory of its Constitution, adopted at a Convocation in England, in June, 1876. This was referred to the Committee on Constitution and Canons.

One Missionary Bishop was elected, the Rev. Samuel Fallows, D. D., who received 30 out of 34 clerical, and 31 out of 34 lay votes. The Rev. Dr. Fallows, together with the Rev. Edward Cridge, B. A. (elected at the Council of 1875), were consecrated in Emmanuel Church, Ottawa, July 17th, by Bishop Charles Edward Cheney, D. D., assisted by Bishop Wm. R. Nicholson, and others.

The following resolutions in regard to Bishop Cummins were adopted:

"WHEREAS, In the Providence of God, the Senior Bishop of this Church has been called from his earthly labors to receive his reward in heaven, it is right and becoming that this General Council should express its

high appreciation of the magnitude and effectiveness of his work in behalf of this Church, and of the great loss it has sustained in his death; therefore,

“Resolved, That we recognize in Bishop Cummins a true Gospel Reformer, raised up of God for the great and needed work which he performed, and owned of Him in the wonderful blessing conferred upon his labors and sacrifices.

“Resolved, That to the indomitable courage, faithfulness to high purpose, whole-hearted devotion to the cause of truth, and the abiding faith in God and His Word, of the late Bishop Cummins, we owe, under God, the present existence of our beloved Reformed Episcopal Church.

“Resolved, That, in the sweetness of his character, his great humility, his Christ-like meekness and gentleness, his untiring patience, his purity of life and integrity of purpose, Bishop Cummins has left to the Church and to the world a bright example, of which the memory should be preserved and cherished as a sacred treasure.

“Resolved, That, while we lament the loss of one whose personal and official relations to this Church have been so completely interwoven with its very existence, as well as its prosperity, and we cannot yet see how the wound that his loss has made can be healed, we will yet adopt the exhortation of his dying moments, even as the ancient people of God obeyed the Divine command, ‘Go forward,’ believing that He who divided the waters then will make a way for us through the sea of our troubles, and lead us to the full completion of the great work before us.

“Resolved, That a copy of these resolutions be presented to the family of Bishop Cummins, together with the assurance of the heartfelt sympathy of the members of this Council with them in their great affliction.”

A memorial service was held on Saturday evening, July 15th, in Emmanuel Church, conducted by Bishops Cheney and Nicholson, Revs. Mason Gallagher, H. M. Collisson, Charles H. Tucker, with addresses by various members of the Council.

At this Council, some further action was taken on the Constitution and Canons.

On October 10th, 1876, the corner-stone of the First Reformed Episcopal Church, New York City, was laid. In these exercises, Bishop Nicholson and others participated. On the following day, Bishop Nicholson assisted in laying the corner-stone of Emmanuel Church, Newark, N. J.

In 1877, Mr. Edward Martin, of New York State, offered 160 acres of land outside of Chicago, in connection with the University of the West, on which to erect a Theological Seminary.

The Fifth General Council of the Reformed Episcopal Church opened its sessions in the chapel of the Second Church, Philadelphia, May 9th, 1877. The sermon was preached by the Rev. Mason Gallagher, on Jer. vi: 16. Bishop Samuel Fallows was elected Presiding Bishop; Rev. Marshall B. Smith, Secretary.

The Committee on Doctrine and Worship presented a curriculum of study for theological students of this Church, and much of the remainder of the Council, outside of the reports of the Bishops and various Committees, was occupied with the consideration of the Constitution and Canons and their amendments.

A report was made for the Special Committee on the Duties and Clerical Standing of the Diaconate, by its Chairman, Rev. W. H. Cooper, and the following day was fully discussed and finally carried over to the next Council.

The subject of the establishment of the Reformed Epis-

copal Church in England was taken up, and a paper, signed by clergy and laity in England, urging the need for our Church there, was read, resulting in a resolution adopted by 54 yeas to 9 nays, "That the work of this Church be extended to the Kingdom of Great Britain and Ireland; that a Bishop of this Church be elected for the Kingdom of Great Britain and Ireland."

A testimonial was presented, certifying to the fitness of Rev. Thomas Huband Gregg, D. D., M. D., and he was elected Bishop of the English branch of the Church on a vote of 23 out of 29 clerical, and 20 out of 27 lay votes. Rev. Thomas Huband Gregg, D. D., M. D., was duly consecrated in the First Church, New York, June 20th, 1877, the sermon being preached by Bishop Charles Edw. Cheney, D. D., on Psalm lxxii: 16; Bishop Fallows being assisted by Bishops Cheney and Nicholson and several other members of the Council.

On Sunday, October 21st, 1877, the beautiful edifice of the Second, now St. Paul's Church, Philadelphia, was opened, the property then being valued at \$175,000.

On January 2d, 1878, the Church of the Covenant, Philadelphia, was organized, with some 64 members, and a call was given to their former Pastor, the Rev. William Newton, just resigned from the Protestant Episcopal Church of the Nativity, Philadelphia.

The Sixth Council was held in Emmanuel Church, Newark, N. J., May 8th, 1878. The sermon was preached by the Rev. Marshall B. Smith, on 1 Peter ii: 5. Bishop Fallows was re-elected Presiding Bishop.

A communication, signed by the Bishops and clergy of the Reformed Episcopal Church in Great Britain, was read, requesting permission to form an English Synod, and to revise the Prayer Book, in order

to adapt it to the needs of that branch of the Church. This request was granted by act of the Council, and three Commissioners were appointed to confer with three English Commissioners as to the changes necessary—these were Bishop Fallows, Hon. Stewart L. Woodford, and Mr. H. B. Turner.

At the General Council of 1877, a resolution had been offered by Mr. George May, of Ontario, "That the Committee on Doctrine and Worship be directed to take into consideration the formulating of a Catechism for the use of Sunday schools in connection with the Reformed Episcopal Church, at as early a date as possible."

At the same Council, "on motion of Rev. Mason Gallagher, it was resolved that the Catechism of King Edward VI be referred to the Committee on Doctrine and Worship, to consider the propriety of publishing it for the benefit of members of our communion."

At the Council of 1878, this Committee reported, through its Chairman, Bishop W. R. Nicholson, D. D., that they did not favor the publication of the Catechism of Edward VI, owing to its length and obsolete style, and that under instructions of the last Council they had prepared a Catechism, which was ready for the perusal of the present Council. It was resolved that this Catechism be printed in pamphlet form, to be acted upon at the next Council, but with no official sanction during the interim.

At the Council of 1879, "it was moved by the Rev. J. D. Wilson that the Catechism presented by the Committee on Doctrine and Worship, together with the Catechism in the Book of Common Prayer, published by the Revision Society, under the presidency of Lord Ebury, be referred to the Bishops, with instruction to report to this Council. Motion prevailed."

At the Council of 1881, the Special Committee on Catechisms recommended that the Catechism presented at the Council of 1878, "and the one submitted by Bishop Fallows, be both permitted for present use in this Church; and that any others, now or hereafter to be suggested, be referred to the Committee on Doctrine and Worship for consideration and report at the next Council."

In October, 1878, Bishop Fallows visited Bermuda and assisted in the opening of the new church there. In November, the Church of the Atonement, Brooklyn, N. Y., laid its corner-stone, and the basement was used the following Christmas day.

On November 10th, 1878, the opening services of the Bishop Cummins Memorial Church, Baltimore, Md., were held, and in the same month a new parish was organized in Cincinnati, Ohio.

It might be of interest to note here that the Rev. Dr. Posthlewate, at one time rector of the Cummins Memorial Church, Baltimore, was afterward Chaplain at West Point Academy, N. Y. For a while he used our Prayer Book there, and was ever a staunch advocate of the Reformed Episcopal Church at that important institution. At one time an effort was made to remove him, but President Arthur, on being informed of his high testimonials from Bishop Potter and others, refused to take him from his post.

On December 16th, 1878, the Chapel of the Reconciliation, Philadelphia, accommodating some 250 persons, was consecrated. This parish has within a few years completed its church proper, and under its much-loved Rector, Rev. F. H. Reynolds, is doing a good work in that section of the city.

During this year, the Presiding Bishop received a

communication from Bishop Gregg, of England, requesting letters dimissory, but this request was not granted. Before this decision had been made, however, Bishop Gregg seceded from our Church, and formed a small body called the Reformed Church of England. Bishop John Sugden was then recognized by the General Council as head of the English branch. As recommended by the Council, overtures of peace were made to the seceding party by Bishop Sugden, representing the English Church, but these were declined.

The death of Mr. Thomas H. Powers, without provision in his will for some outstanding loans to various churches, among others the Bishop Cummins Memorial Church, Baltimore, plunged that parish into a most trying position, rendering the raising of some \$5000 an imperative necessity, in order to save the building. This calamity was really the chief cause of the disbanding of a number of parishes in Florida and other sections of the country.

The seventh General Council convened in Christ Church, Chicago, May 28th, 1879. The sermon was preached by the Rev. Joseph D. Wilson, of Peoria, Ill., on 1 Timothy iii: 15, "The Church the Witness to the Supernatural Life." Bishop Nicholson was elected Presiding Bishop; the Rev. Edward Wilson, D. D., Secretary.

The General Committee reported that during the year the advisability of a Publication Society was discussed by it, among other matters, and a committee was appointed to consider the subject.

The question of the apparent danger of a separation in the English Church under Bishop Gregg had, during the year, caused more or less anxiety, and the matters were brought before the Council for action. The report of the American Commissioners appointed at the previous Coun-

cil to confer with those of England was submitted. They recommended a system of "territorial Episcopal Jurisdictions, with power to the congregations in each to organize themselves into Synods," the same to be represented at the General Councils of the Church, together with "certain changes in the organic law of the Church, which in their judgment and in that of their English brethren are necessary or desirable to secure to the congregations in each country their own more immediate self-government."

The General Council, on going into the Committee of the Whole in its afternoon session of the third day, reported the unanimous adoption of the following resolutions:

"That the Committee, when it rises, do report the following resolutions to the Council:

"*Resolved*, That this Council approve of the action of the late Presiding Bishop and General Committee with regard to the withholding letters dimissory from Bishop Gregg, in the circumstances in which they were placed.

"That with the unhappy differences existing amongst our brethren in England, and in view of the fact that this Church recognizes no Church but the Universal Church of Christ, and this as one of its branches; that it is a fundamental principle upon which the Reformed Episcopal Church has stood from its inception; that we recognize no national or mere sectional boundaries. We recommend our brethren in England, in the spirit of the Gospel and on the canon of love to God and love to man, the glory of Christ and the good of His flock, to meet together in General Synod and retrace lost steps.

"That all correspondence be mutually surrendered for destruction, bearing on the subjects of the existing differences.

“That the said Synod be presided over by electing a temporary presiding officer.

“That the brethren do then choose a Bishop to preside over their deliberations, and proceed to organize their Synod, and declare abrogated all Canons, Rules and Regulations which are plainly inconsistent with the foundation principles of this Church, and to the substituting therefor such others as, in the wisdom of the assembled brethren, may be determined on as constitutional.

“That a copy of these resolutions be forwarded to Bishops Gregg and Sugden, with the earnest request that they mutually act upon them, and calling upon the clergy and lay delegates of the several congregations they represent, for the purpose of effecting the proposed compromise.”

These resolutions, offered by Bishop Cheney and amended by Col. Bennett, were unanimously confirmed by the Council.

The election of Rev. A. S. Richardson by the English Synod to the office of Bishop was also confirmed by the Council, and he was elected on a vote of 52 yeas to 25 nays.

The Rev. James A. Latané, D. D., was elected to the office of Bishop for the General Missionary Jurisdiction of the South, and Rev. P. F. Stevens, D. D., as Bishop of the Special Missionary Jurisdiction of the South; and on June 22d, these three clergymen were duly consecrated in the Second Reformed Episcopal Church, Philadelphia.

A petition was received at this Council from the colored brethren of the South, requesting permission to organize as the Special Missionary Jurisdiction of Charleston and Vicinity,” under the direction of the Presiding Bishop.

In this same month (June, 1879), a letter was received from the Rev. B. B. Ussher, M.D., requesting the removal of his name from our clergy list, as he intended joining the party under Bishop Gregg. In the end of this month, a movement was made in Canada for the organization of a Synod there, and Bishop Latané was assigned to the oversight of the churches.

In 1879, Bishop Fallows again assumed charge of St. Paul's Church, Chicago.

On May 27th, 1880, at the request of the General Committee, the name of Bishop Gregg was erased from the clergy list of the Reformed Episcopal Church.

This practically covers the main points of our history from 1875 to 1880. A record of blessing, even while checkered by the cloud of dissension in our English branch, yet perhaps this was to teach us as a denomination the lesson that we should more fully rely on the arm of God. This was a lesson brought still nearer to our hearts in the death of our founder in these the early years of our work, but God knew best, and perhaps it was that we might be brought to seek a closer union with Him and that we might be more than ever before a Church filled with His Holy Spirit.

CHAPTER XIV.

General Councils and History, 1880-1885.

In March, 1880, several members of the (Evangelical) Protestant Episcopal Church in Scranton, Pa., made overtures toward starting a Reformed Episcopal Church in that city, and during the year the new church strengthened in such a degree as to be able to call the Rev. G. Albert Redles to the pastorate.

During the years 1879-80, the trials of our Church in Canada were severe. The secession of Bishop Gregg and those who followed him was a serious strain upon the loyal members who held to the Church.

In 1881, Bishop William R. Nicholson, D. D., was unanimously chosen Bishop of the New York and Philadelphia Synod, and request was made to the General Council to confirm this nomination.

In 1880, Bishop Latané assumed the rectorship of the Bishop Cummins Memorial Church, Baltimore, Md. The church in Louisville, once so strong, during this period had disbanded, and the struggling parish in Jacksonville, Florida, had also suspended services. Some of these unhappy events in our churches in the South were caused by the death of Mr. Thomas H. Powers and the financial difficulties in suddenly being called upon to pay to his estate advances made by him. Through a generous gift of \$12,000 from Mrs. Thomas H. Powers, to the Bishop Cummins Memorial Church, it was saved from what promised to be a total loss to the Reformed Episcopal denomination.

During the year 1880, the work in Chillicothe, Illinois, which, owing somewhat to the infirmities of age of the former pastor, the Rev. Jesse P. Davis, had been suspended, was revived and the church was once more thrown open to the community.

The congregation in Minneapolis had been enabled to erect its own building and during these years gave great promise of success, rather more than that inaugurated in Indianapolis, although in the latter case the discouragements were through no lack of loyalty on the part of its members, but from other hindering circumstances. During this time, also, Christ Church, Chicago, had a continued season of prosperity and blessing, even such as it enjoys to-day, and St. Paul's Church, Chicago, through the able and consecrated efforts of pastor and people, was gradually freeing itself from the heavy debt entanglements which at one time threatened its very existence.

The eighth General Council was held in the First Church, New York, from May 25th-30th, 1881. The sermon was preached by Bishop James A. Latané, D. D., from Zech. iv: 8.

Bishop William R. Nicholson, D. D., was re-elected Presiding Bishop, and Mr. Charles D. Kellogg was elected Secretary of the Council.

At this Council, the Missionary Jurisdictions of St. John, N. B., and Ottawa, were merged into the Synod of Canada, and the Missionary Jurisdiction of the East and Central Missionary Jurisdiction into the New York and Philadelphia Synod. Also, Canon VIII, Section 2, of the Constitution, was amended to read as follows: "In the fifth line of said section, after the word 'consecrated,' be inserted in parenthesis (save and except in the case of elections and consecrations to the Episcopate, in the

Synod of Great Britain and Ireland).” This to cover the consecration of Bishop Hubert Bower by Bishops Sugden and Richardson at St. Saviour’s Church, Littlehampton, England, August 19th, 1879.

At this Council, the following statistics were given, which compare favorably with those of 1900, and may be of interest as showing the growth up to this time. This is correct as far as the reports had then been received from parishes: Present number communicants, 5916; offerings for parochial benevolences and missionary purposes, \$194,524; Sunday School scholars, 8066; Sunday School teachers, 736; baptisms, 1033; confirmations, 764.

“Present value church property, exclusive of encumbrances, and of the lands given by Mr. Martin to the University of the West, is reported as \$665,050.”

On October 4th, 1881, the Rev. H. S. Hoffman, a Presbyter of the Moravian Church, was examined for admission into the ministry of the Reformed Episcopal Church, and on the following Sunday the congregation of which Dr. Hoffman was pastor, composed of some two or three hundred communicants and a Sunday school of over five hundred, was publicly received into our communion.

In September, 1882, occurred the death of the Rev. Marshall B. Smith, D. D., who had previously been dismissed from the Reformed Episcopal Church, by letter, to the Reformed Church in America, but whose name was very closely associated with the early history of our Church, especially for his valued aid in the perfecting of our Prayer Book and in other interests of our denomination.

In June, 1881, the Tyng Mission, Chicago, entered into more commodious quarters. This was a mission Sunday school established years before, when Christ

Church was yet in the Protestant Episcopal fold. The mission became so over-crowded that, through the generous efforts of two laymen, a lot was given, with a commodious brick structure and all things necessary for promoting the work.

In 1881, an application was received from the Protestant Episcopal congregation of Emmanuel Church, Bay City, Mich., and the same was duly admitted into the Reformed Episcopal Church. Also, in May, 1883, the Rev. George B. Allen and his congregation in Petaluma, Cal., were received into the Church, and services were begun in Milwaukee, Wis.

In October, 1880, a circular letter was sent to every Canadian parish, endeavoring to make the various churches ignore the organization of the Synod of Canada, advocating the adoption of a revised Prayer Book, and the organization of another Synod, with its own bishop. This was signed by Rev. B. B. Ussher, Bishop-elect. A circular was at once sent out by Bishop Wilson, protesting against this circular and recommending that each parish assemble and pass such resolutions as would condemn any withdrawal of this sort.

Three years later, a further advance was made by the "Reformed Church of England Synod" (the secession under Bishop Gregg), on the following basis: "Separation from the General Council of the Reformed Episcopal Church; an independent Church in Canada; the Prayer Book and Canons revised by them; the adoption of Episcopal robes and the surplice at the liturgical service; the reordination of all clergymen, save those from the Church of England." These overtures were declined by the Bishop of Canada, as being contrary to the principles of the Reformed Episcopal Church.

The ninth General Council was held in Baltimore in the Bishop Cummins Memorial Church, in May, 1883. The Council sermon was preached by Rev. Dr. Howard-Smith, from 2 Timothy iii: 16, 17, on "Divine Inspiration." Bishop J. A. Latané, D. D., was elected as Presiding Bishop, and Mr. Charles D. Kellogg, Secretary.

The report of the committee appointed to consider the Martin School of Theology was read, recommending that \$20,000 be raised by the Church for that purpose, and under those conditions that the generous offer of Mr. Martin of 160 acres of land near Chicago be accepted. Appeals for subscriptions were then made, and \$10,000 was subscribed; also one of the subscriptions of \$1000 was to be increased to \$10,000, provided \$5000 be raised in the Synod of Chicago, and \$5000 more elsewhere.

At this Council, a communication was presented by the General Synod of Great Britain, asking for a separate existence, such as exists between the Established Church and the Protestant Episcopal Church of America, delegates being sent from each body to the sessions of the Councils of the other. This appeal was duly granted.

A report of the steady growth of the Church was given, the communicant list of this year (1883) being 7481, as compared with 3549 in 1876.

The report of the committee on the Martin College of Theology recommended that a Board of Regents, consisting of the Bishops in America and one clergyman and one layman of each Synod and Jurisdiction, "and of one clergyman and one layman additional from each Synod and Missionary Jurisdiction for every six clergymen and parishes in it," be appointed, and that when Mr. Martin was prepared to convey the property, and the \$20,000 had been raised, that the Board be incorporated. It was.

however, later decided to be inexpedient to accept Mr. Martin's offer, with its attendant provisions.

On October 8th, 1883, the corner-stone of the new edifice of St. John's Church, Chicago, was laid by Bishop Cheney. This church was occupied March 30th, 1884. On the 4th of November of this year, Grace Church, Chicago, was opened. The building of Christ Church, Chicago, having been renovated at an expense of \$25,000, was ready for use on the tenth anniversary of the Reformed Episcopal Church, December 2d, 1883. In 1884, in the vestry of Christ Church, Chicago, was held a meeting of various clergymen of our Church, with the view of giving theological instruction to students until such time as a seminary was established, the burden being assumed by those present.

Thus closes a little over ten years of history, a record of prosperity even amid some discouragements and disadvantages—a Church for which to give thanks, enabling those bearing the burdens and responsibilities to engrave on their banners, "If God be for us, who can be against us?"

CHAPTER XV.

General Councils and History, 1885-1890.

In chronicling the history of our Church year by year, it has been the endeavor to include all the more prominent events clustering around each five year period, in order that a connecting link may be established of unbroken history.

In 1885, a faithful band of Reformed Episcopalians in Maplewood, Chicago, inaugurated a work, with the Rev. R. H. Burke in temporary charge.

During the years intervening between the Councils of 1883 and 1885, the Publication Society of the Reformed Episcopal Church was organized in Philadelphia, by a few devoted friends of the Church, for the purpose of placing on sale the various tracts and publications of our Church.

The Tenth General Council convened in Christ Church, Peoria, on Wednesday, May 27th, 1885, the Council sermon being preached by the Rev. Dr. Cooper, of Chicago, from 1 Timothy iii: 15. Bishop James A. Latané, D. D., was re-elected Presiding Bishop; Mr. C. D. Kellogg, Secretary. At this Council, Bishop Wilson asked for a suspension of his arduous duties as Bishop of Canada for two years, owing to extremely feeble health.

It was resolved that the Mission Station of Cawnpore, India, be taken up as the field of labor for foreign work, through the channel of the Woman's Union Missionary Society.

At this Council, the generous offer of Mr. Edward Martin to give a certain amount of land for a theological



CHRIST MEMORIAL CHURCH, PHILADELPHIA, PA.

seminary, under the name of the University of the West, was declined, it seeming inexpedient, on account of the conditions laid down by Mr. Martin, to undertake the enterprise.

On March 6th, 1896, a proposal was made by a friend of the Church, well known throughout its bounds as a most generous and consecrated giver, Miss H. S. Benson, of Philadelphia, to give \$200,000 for a Theological Seminary, and a church and chapel in West Philadelphia. This offer was most gratefully accepted and the work of erection was begun, the corner-stone being laid for the church September 19th, and that for the Seminary on the 21st, by Bishop J. A. Latané, D. D., Presiding Bishop.

In June, 1886, Miss Eberle, a member of the Second Church, Philadelphia, was sent out as one of our missionaries to the foreign field, through the Woman's Foreign Missionary Society, and she was assigned to the station at Cawnpore, India.

February 20th, 1887, the new chapel in connection with Christ Memorial Church was consecrated.

In February, 1886, St. Paul's Church, and its chapel, in Chicago, were erected and officially opened on October 28th of that year. In December, the church building was damaged by fire, but the faithful congregation worshipped once more in the chapel, until repairs could be made, using the church again on January 30th, 1887.

The Eleventh General Council was held in the Second Church, Philadelphia, May 25th, 1887. The Council sermon was preached by the Rev. James M. Gray, of Boston, Mass., on "The Evangelistic Mission of the Church," Luke xix: 10, and John xx: 21. Bishop Charles Edward Cheney, D. D., was elected Presiding Bishop, and Mr. Charles D. Kellogg was re-elected Secretary.

Rev. H. S. Hoffman, D. D., presented a statement on behalf of himself and Mr. Charles M. Morton, as Trustees of the new Theological Seminary and buildings in West Philadelphia. These Trustees had received at the hands of the generous donor of the Seminary \$60,000 for the purchase of land, and \$150,000 on the erection of the building. This property the trustees were empowered to transfer to a board of trustees composed of nine persons, to be appointed by the General Council. Also, the sum of \$50,000 was given as an endowment and for use in payment of necessary assessments upon Seminary and church. The parish was to be known as Christ Memorial Church; the Rev. H. S. Hoffman, D. D., and Mr. Charles M. Morton, to be of the nine trustees during their lifetime. This munificent gift was unanimously accepted under the conditions named, and the amounts previously gathered for the Martin School of Theology were transferred to form an endowment for the Seminary.

The Council also acknowledged the gift from Mrs. Thomas H. Powers of the full title to the lot and church thereon of the Third Church, Germantown, the property being valued at \$15,000.

On Thursday, September 30th, 1887, our School of the Prophets was duly opened with appropriate services, and on Sunday, November 25th, 1888, the beautiful Seminary Church, Christ Memorial, was consecrated.

In February, 1889, a church was organized in Kansas City, and services were commenced in a hall. During this year, also, the newly-organized Church of the Epiphany, Cleveland, Ohio, with its Rector, the Rev. B. T. Noakes, were received into our communion.

In 1889, the First Church, Boston, Mass., established a mission in Cambridge, under the pastoral charge of the

Rev. G. Milton Gardner. Later, upon Mr. Gardner's leaving for China, Rev. Charles H. Tucker assumed the pastorate. For a few years this seemed a work of great promise, but after entering its own church building, various circumstances arose to deplete the congregation, and the work once so hopeful was finally abandoned.

June 10th, 1888, St. Mark's Church, St. Paul, Minn., was duly admitted to the Western Synod, under the leadership of the Rev. H. F. Butler.

In 1888, a further move was made toward uniting the Synod of Canada and the seceding body under the leadership of Bishop Ussher, to be known as the Reformed Church of England. At a meeting of the Reformed Episcopal Synod at Ottawa, May 3d, 1888, a committee, composed of two from each Synod, met and agreed upon a form of union substantially as follows:

"That a basis of union having been agreed upon between the First Synod in the Dominion of Canada of the Reformed Episcopal Church, and the Synod of the Reformed English Church, otherwise known as the Reformed Church of England in Canada and Newfoundland, the basis of such union shall be a standard Prayer Book, which will be that of the Church of England, revised, but without either its Romanism or its width of expression, which opens the door to the toleration of Romish practices and tendencies.

"That the connection with the General Council of the Reformed Episcopal Church shall be maintained, inasmuch as self-government in local matters is virtually guaranteed.

"That all ministers at present enrolled and in good standing in the Reformed Episcopal Church, otherwise known as the Reformed Church of England, shall be recognized by the uniting bodies."

It was requested that Bishop Stevens, then in charge of the Reformed Episcopal Church in Canada, owing to the illness of Bishop Wilson, be the Bishop of the united Synod, Bishop Ussher resigning his jurisdiction. These articles of union were adopted, Bishop Ussher resigning and Bishop P. F. Stevens taking charge. Bishop Wilson was at length obliged to relinquish his work in Canada, owing to his continued ill health. A special meeting of the Synod was called, and a Constitution was adopted, Bishop Fallows being unanimously elected as Bishop of the re-united Synod.

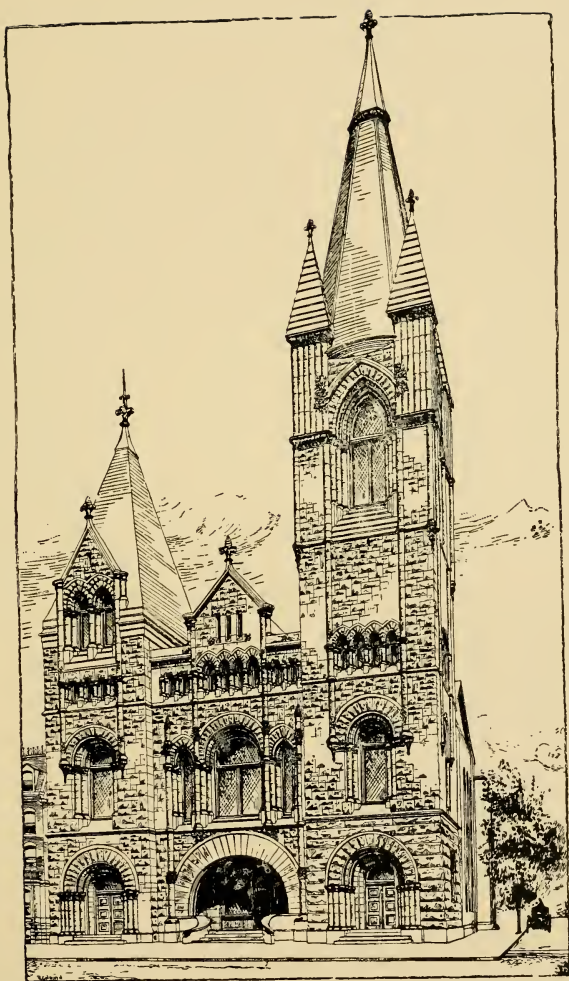
The Twelfth General Council was held in the First Church, Boston, Mass., on May 22d, 1889, the Council sermon being preached by Bishop P. F. Stevens, D. D., on "Church Unity," Gal. ii: 9.

Bishop Samuel Fallows, D. D., was chosen as Presiding Bishop; Mr. Chas. D. Kellogg being re-elected Secretary.

At this Council, a deed poll was presented and read, transferring to the Trustees of the Special Church Extension Trust an annuity of \$10,000, for the purposes of the Church. This munificent gift was unanimously accepted. The deed was given by the same generous hand which gave the Seminary and who has so liberally given of her means in other directions for the Lord's work in this branch of His Zion.

The first report of the Trustees of the Theological Seminary was given at this Council, showing the Seminary to be without encumbrance or debt, holding a property worth \$250,000, the deed to which was presented to the Council.

At this session of the Council, Rev. P. X. Eldridge, now Bishop of the Reformed Episcopal Church in England, was present and gave a brief report of the work in that country.



ST. PAUL'S CHURCH, PHILADELPHIA, PA.

At this Council, on May 24th, 1889, the Woman's Foreign Missionary Society of our denomination was formed, with Mrs. William R. Nicholson as President, which Society placed itself under the direction of the General Council. From this small beginning (some 38 responding to the call), the work has gone on to its present prosperous condition under God's blessing.

During the summer of 1889, the parish of Trinity Church, Ashtabula, Ohio, was organized, and on October 9th of that year the corner-stone of the church was laid.

Thus closed the record of the eighties, and as we enter upon the history of the third decade of our life as a denomination, it surely cannot be without profound gratitude to the "Giver of every good and perfect gift" for His guidance. During the five year period just closed, how that guidance was manifested: a Theological Seminary, an endowment fund for weak parishes, churches started in new localities, and, above all, souls saved. "Truly, God is good to Israel!"

CHAPTER XVI.

General Councils and History, 1890-1895.

With a feeling of most devout thanksgiving for the period just closed, we enter the first half of the third decade of our history as a denomination.

On Sunday, June 1st, 1890, the beautiful Church of the Epiphany, Cleveland, Ohio, was opened, the sermon in commemoration of that event being preached by Bishop Cheney.

November 6th of the same year, the corner-stone of Trinity Church, Detroit, Mich., the gift of Mr. James E. Scripps, was laid. This edifice was afterwards lost to our Church, it being given over by its owner to the Protestant Episcopal denomination. On January 25th, another Trinity Church, that in Ashtabula, Ohio, was consecrated by Bishop Charles Edward Cheney, D. D.

The following May, the corner-stone of the Church of the Reconciliation, Brooklyn, N. Y., was laid by Bishop Nicholson, the new church being opened the following January.

The Church of the Covenant, Wilmington, Del., opened the doors of its new edifice on October 23d, 1891, the event being coupled with the ordination to the Presbyterate of its Pastor, the Rev. Charles F. Hendricks.

St. Luke's Church, Cambridge, Mass., was also opened by Bishop Nicholson on April 26th, of this year, and on May 18th, the corner-stone of the Frankford Parish Church was laid.

The Thirteenth General Council convened May 27th,

in the Church of the Epiphany, Cleveland, Ohio. The sermon was preached by the Rev. Wm. H. Barnes, of Belleville, Ont., Can., from Hebrews xi: 27. Bishop Samuel Fallows, D. D., was re-elected Presiding Bishop; Mr. Charles D. Kellogg, Secretary. At this Council, the certificate of election of Rev. Thomas W. Campbell, S. T. B., of Toronto, as Bishop of the Synod of Canada, was read and duly acted upon by unanimous approval, and on being elected by the Council the consecration took place in the Church of the Epiphany, May 31st, 1891, by Bishop Fallows, assisted by Bishops Latané and Nicholson.

The proposed edition of the Prayer Book for Canada was authorized at this Council, and the date of the General Council was changed from the fourth Wednesday in May to the Wednesday following the first Sunday in June.

During the year 1891, Bishop Latané resigned the rectorship of the Bishop Cummins Memorial Church, to accept the vacancy in the Church of the Redeemer, Baltimore. On the 21st of September of this year, the parish of Scott Memorial, Beverly, N. J., was admitted into the New York and Philadelphia Synod. This property was the gift of Miss Sarah Scott, of Beverly, a neat church building being erected, and Miss Scott's residence being used as a rectory. In the Synod of Chicago during this period, Trinity Church, Oak Park; St. Mark's, and Emmanuel, Chicago, were admitted into the Synod.

In 1892, Rev. J. S. Mobley, an Elder of the African Methodist Church, in Charleston, S. C., came into our communion, with eighty members, under the name of the Mt. Pisgah Reformed Episcopal Church. The work among the colored brethren under Bishop P. F. Stevens, D. D., steadily increased, the total number of communicants in 1894 being 1900.

From the years 1878 to 1900, much interest was manifested by the Church in the work in Boston and its vicinity, and the gradual extinction of that parish, which in the fall of 1900 wholly ceased to exist, has been a sad disappointment to the whole Church, for it means the cutting off of all work in New England for the present at least. In the days of Bishop Cummins, a young Deacon of the Protestant Episcopal Church attempted to organize a Reformed Episcopal Church in Boston, under the name of St. Luke's, but the enterprise proved a failure. Under the Rev. Samuel Cutler, however, a work was inaugurated and gradually increased, until the Rev. Mr. Cutler, already advanced in years, felt the necessity for assistance, and the Rev. James M. Gray was called to the pastorate. During the years that followed came the prosperous period of the church's history. A building was erected on Dartmouth Street, and the church grew in all lines of work, and, above all, in the bringing in of souls to Christ. The prospect was most encouraging. Missions were started in Cambridge (afterward a separate church), St. Luke's; the Church of Our Redeemer, Allston; and Calvary Church, Roxbury. Most unfortunate circumstances seemed to attend some of these new branches, and they were a strain also upon the remaining strength of the mother church in Boston, as after events proved, and at length these parishes, which had started out with such promising futures, were gradually abandoned and the property sold. Rev. Dr. Gray was succeeded in Boston by the Revs. R. W. Peach, W. F. Allen and George Savary, and for a few months the Rev. W. V. Edwards endeavored most faithfully to revive the work, already dead. Through unhappy circumstances, the parish had languished, and the congregation had be-

come depleted. It was decided to sell the property and remove to a hall on Huntington Avenue, but the estate was entangled with mortgages, and the sale, when effected, was to irresponsible parties, so that it came back to its first owners, and finally was sold, in 1900, for only a little over the mortgages. Meanwhile, a few faithful workers remained loyal, until the wrong doing of the rector preceding Rev. Mr. Edwards plunged the poor, struggling parish into such a position that it survived his leaving but a few months and then closed its doors. The Trustees of the Synod, on being empowered to investigate the affairs of the church, found a gross misappropriation of funds—the last and final blot upon the record of the parish, and it is with pained hearts that we feel that the church of so many prayers, of so much earnest work, is no longer upon our list of parishes. A small equity remained after the sale of the church, which has been set aside for use should any future work in Boston be attempted.

In 1893, the new and handsome church building of St. Luke's, Frankford, Philadelphia, was opened; also the Church of Our Redeemer, Philadelphia, and on November 19th, 1893, the new church (Trinity) in Englewood, Ill., was opened, Bishop Cheney preaching the sermon.

Emmanuel Church, Baltimore, Md., the Rev. Wm. T. Way, Rector, erected a new stone church during the year of 1893-94.

In June, 1893, a deed of trust was executed by the previous owners of the Episcopal Publication Society—Miss H. S. Benson, Rev. H. S. Hoffman, and Charles M. Morton, conveying its interest, through the Presiding Bishop, to the General Council.

In this year also, St. Augustine's Church, Toronto, was

organized, with a commodious church building, accommodating some six hundred people.

On the 11th of March, 1894, Bishop Cheney celebrated the thirty-fourth anniversary of his pastorate in Christ Church, Chicago.

At Stevens' Point, Wisconsin, services were begun in 1893 by a small number, who, forced to leave the old Church, found their "desired haven" in our fold.

The Fourteenth Annual Council of the Synod of Chicago was held in Christ Church, Chicago, Ill., on the 17th and 18th of October, 1894. At this Synod meeting, Rev. Dr. Noakes was appointed to take the oversight of parishes in Ohio and Michigan, visiting the parishes and advancing the interests of the denomination.

During 1894, a work was started in Collingdale, Pa., by the Rev. H. Medley Price, then a student in the Seminary, which now, under the name of Grace Church, has a neat and comfortable church home of its own.

In this year (1894), after a division of sixteen years, the Reformed Episcopal Church and the Reformed Church of England became united under one Synod, with Bishop Philip X. Eldridge as Presiding Bishop, the Church to be thereafter known as the Reformed Episcopal Church, otherwise called the Reformed Church of England.

During the interval between the Councils of 1891 and 1894, there had been 380 confirmations in the Synod of Chicago, and three new churches opened; in the New York and Philadelphia Synod, 855 confirmations and two new parishes—two lost. The report from the churches in Virginia during this period was encouraging. A neat chapel, free of debt, in King William County, under the care of the Rev. Joseph Lewis, was erected. A work was

also inaugurated in 1894 in San Francisco by the Rev. Dr. Morgan.

The Fourteenth General Council convened in Christ Church, Chicago, on June 6th, 1894, having been changed from the third Wednesday in May. The sermon was preached by the Rev. Dr. Tracy, of Philadelphia, from Col. i: 28. Bishop Thomas W. Campbell, S. T. D., was elected as Presiding Bishop; Rev. Charles F. Hendricks, Secretary; and Mr. John Heins, Treasurer.

At this meeting of the Council, Mrs. E. M. Bacon was present, and gave an interesting report of her work in Lalitpur, India. In 1891, the Foreign Mission Board had accepted Lalitpur as its mission station, also accepting Mrs. Bacon's offer to take charge of the work in that place, Mrs. Hedrick being appointed to assist her in 1892, and Miss Eberle in 1893.

After some discussion at the Council, a resolution, offered by the Rev. D. M. Stearns, at the Thirteenth Council, prohibiting the reordination of Presbyters coming from Evangelical Churches, was adopted, with some alterations in its wording, by a vote of 45 yeas and 17 nays, becoming Section 4, Canon II, Title I. It was also decided to adopt into our Prayer Book the Bishops' Version of the Psalter. The Council closed after a most helpful and harmonious session on June 11th, 1894.

CHAPTER XVII.

General Councils and History, 1895-1902.

We have now come to the last five years of our history as a denomination, and to the end of its first quarter century. It is left for the hand of the future compiler of our Church records to chronicle the yet unwritten pages of our history. God grant that, with the wisdom of the half century, toward which our beloved Church is hastening, her mistakes may be less, her life more perfectly after God's pattern, and her conversion of precious souls from darkness to light so countless that they may shine "as the stars for ever and ever." She will then have fulfilled her mission and hastened the time when the everlasting doors shall be lifted "and the King of glory shall come in."

On April 27th, 1896, the beautiful edifice of Emmanuel Church, Newark, N. J., was opened. On the 28th of February of this year, the Rev. B. B. Leacock, D. D., one of the founders of our denomination and one of her most earnest promoters, died in the Barbadoes, whither he had removed a few months previous. Bishop Nicholson said of him: "Under God, he was one of the architects of the Reformed Episcopal Church."

During these years, there were several of our bright and shining lights who passed from us to shine with added beauty in the kingdom of our God. Col. Benjamin Aycrigg, Ph.D., one of the signers of the original call, and a valued supporter of the Church, to whom we owe a debt of gratitude for his carefully prepared "Memoirs

of the Reformed Episcopal Church;" also G. A. Sabine, M. D., who signed the call and with Col. Aycrigg was present at the First Council; and on July 5th, 1897, the Reformed Episcopal Church was again called upon to mourn the loss of one of her founders, early workers and most loyal supporters—the Rev. Mason Gallagher, D. D. "God's workmen pass away, but God Himself remains." As a minister of the "unsearchable riches of Christ," as a strong advocate of Evangelical principles, both with his pen and with his lips, Dr. Gallagher was ever staunch to the Truth, and his death was a great loss to the Church. A year later he was followed by the wife with whom he had labored and had so recently left, Mrs. Lucy S. Gallagher.

The Fifteenth General Council convened in the First Church, New York, June 9th, 1897. The Council sermon was preached by the Rev. Forrest E. Dager, D. D., from Rev. iii: 18. Bishop Samuel Fallows, D. D., LL.D., was elected Presiding Bishop; Rev. C. F. Hendricks was re-elected Secretary, and Mr. John Heins, Treasurer.

After the reading of sundry reports, etc., the question of vestments came before the body, and was most ably discussed. The following resolution, offered by Dr. Samuel Ashhurst, was then adopted:

"Resolved, That no official dress other than the black academic gown shall be used by the Ministers of the Church in any of the services of the Church; provided, that in any church in which the surplice is now used, it may continue to be used so long as that church shall so elect; and provided, also, that any Bishop who now uses the Bishop's robes may continue to use them, within the limits of his jurisdiction, so long as he shall so elect."

The vote was taken by orders, as follows: clerical vote,

26 years; 15 days. Vote of lay deputies, 31 years; 12 days. Total, 57 years, 27 days.

From the beginning of our history, the question of vestments had been an unsettled matter, and able opinions had been expressed on both sides. So far as any action having been taken on the subject, the following are the only records given to us:

In the Minutes of the first meeting of the Executive Committee, which was then the governing body of the Church, held in the Y. M. C. A. Building, New York, on the 3d of December, 1873, is the following record for that date:

"The subject of vestments was introduced and discussed by all present, as having an important bearing on our relation to other Protestant Churches."

The next reference to this matter we find recorded in Col. Aycrigg's Memoirs, page 255, Section 12, as follows:

"Immediately after the organization of the Reformed Episcopal Church, at a meeting of the Executive Committee (composed of all the members of all the special committees), Bishop Cummins proposed that we abandon the use of the Bishop's robes and of the surplice, and use only the plain black academic gown, as is usual with several non-Episcopal denominations. This agreed with the unanimous opinion of the Committee. . . . I now speak only for myself, and say, that I found the members of Bishop Cheney's congregation extremely anxious that the dress should be the same as they had been accustomed to see. They claimed to be Episcopalians. They had refused to be driven out of the Protestant Episcopal Church. I yielded my preferences, regarding it then, as I do now, simply a matter of taste. With our thoroughly Protestant standards, the precise dress can have no doc-

trinal signification. I believe that all the members of the Executive Committee agreed that it would be best to comply with this wish, and leave the custom that we desired to be gradually introduced. This question was subsequently fully discussed by the Sub-Committee on Canons, and rediscussed by the Executive Committee. We were unanimously of the opinion that it was best to leave the dress to the discretion of the minister."

We find this subject again brought up at the meeting of the second General Council, held May 13th, 1874, in New York.

On the 16th, the Standing Committee was called together by Bishop Cummins in the vestry room, for the purpose of asking their advice upon this matter, "whereupon it was moved and carried that, in the judgment of this Committee, it is not advisable to wear the Episcopal robes."

With this digression, we may return to the Fifteenth General Council, at which time the resolution first quoted was adopted. This was followed by the report of Bishop Nicholson, who stated that in the three years intervening since 1894, he had confirmed 695 persons, and reported the number of parishes in the Synod as 23, which, with one or two exceptions, were doing well. In Canada, the number confirmed during the same period was reported as 82, with one new church opened.

The report from the Southern Jurisdiction, under Bishop Latané, was, with one exception, more encouraging than in previous years, 76 persons having been confirmed, one church consecrated and one opened.

Under Bishop Stevens, there had been 249 confirmations. Beside the regular parishes, a parochial school in Charleston had an average attendance of 60, with a free

reading room, containing a library of some 300 volumes.

In the West, under Bishop Cheney, despite the great financial depression at this time, there were 417 confirmations during the same period; and in the Northwest and West, Bishop Fallows reported 51 confirmations, and one new opening for Reformed Episcopal services.

The resignation of Bishop Campbell as Bishop of Canada was presented to the Council and duly accepted. Bishop Campbell has since left the Reformed Episcopal Church and entered the Presbyterian denomination. The work in Canada was assigned to the care of the Presiding Bishop. The General Council adjourned on June 14th, 1897.

In 1896, a work was started in Edgebrook, Ill., and a small edifice for the people was erected by a public syn-
dicate in the place.

In this same year, Trinity Church, Detroit, became disaffected and ceased to belong to the Reformed Episcopal Church, the property going into the hands of the Protestant Episcopal Church. In 1900 and 1901, an effort was made by its owner, Mr. Scripps, to once more obtain possession of the building, on the plea that the Protestant Episcopal authorities had failed to comply with the conditions named at the time of the original transfer of the property.

In 1897, the Rev. H. F. Milligan was called to Christ Church, Peoria, and left Chicago to take up his residence there.

The following year, Bishop Charles Edward Cheney, D. D., suffered from serious illness, rendering his absence from home for some months a necessity and stopping for a time all of his Episcopal work.

In 1898, Bishop William R. Nicholson resigned from the Rectorship of St. Paul's Church, Philadelphia.

In October of this year (1898), the two churches in Wilmington, Delaware, consolidated under the name of St. Luke's Church, and seemed to start out with renewed activity.

December 2d, 1898, marked the twenty-fifth anniversary of our history as a denomination. Twenty-five years of blessing, of failing, mayhap, and of growing. Does not all true progress have a like experience? With human hands to guide the new undertaking, with an untried history to make for itself, we must of necessity expect some measure of failure as well as of success, yet through and over it all was God's overshadowing Providence.

In the New York and Philadelphia Synod, Bishop Nicholson preached the anniversary sermon in the First Church, New York, on Sunday, December 4th. We quote from his words: "My brethren, we are at the quarter century anniversary of the founding of the Reformed Episcopal Church. It is a fit occasion of reviewing the reasons for her being. Was she justified in her beginning to be? The only touch-stone of these questions is this other question, Is she a witness for God? Aye, it is the true test both of a Church and of an individual. May the denomination we love ever prove true to her mission, and may her witness bearing come up before the Great White Throne, ascending up from every pulpit and from each individual member, like the breath of earth's choicest flowers, a sacrifice far more pleasing to God than 'thousands of gold or silver.' "

On December 18th, 1898, Rev. David T. Van Horn sailed for India.

In 1899, the total number of communicants in the New York and Philadelphia Synod alone was nearly 5000, with about 6000 in the Sunday Schools.

On Tuesday, February 13th, 1900, St. Paul's Church, Chicago, celebrated the twenty-fifth anniversary of its life with appropriate reminiscences and exercises. On the 11th of March of this year, Christ Church, Chicago, reached the fortieth anniversary of its Rector, Bishop Charles Edward Cheney, D. D., and in recognition of the fact, a special meeting was held in the afternoon, and the Senior Warden announced that \$11,000 had been raised to commemorate the forty years, which, with further additions received, wiped out all debt upon the parish, and at the Easter meeting the people gave a life lease of the rectory to Bishop and Mrs. Cheney. During 1900, 103 persons were confirmed in this Synod.

On April 26th, 1900, St. John's Church, Chicago, was partially destroyed by fire, but was afterward restored.

The statistics for the years from the Council of 1897 to 1900 are as follows:

In the Dominion of Canada: clergy roll, 13; confirmations, 67.

In the Jurisdiction of the Northwest: clergy roll, 9; confirmations, 34; received otherwise, 24.

In the Special Jurisdiction of the South: 255 confirmed.

The work in British Columbia still holds its own, although its growth has not spread over a very large area.

The account of the Missionary Jurisdiction of the South reported a favorable condition of its parishes. Number of clergy, 6; number of churches, 7; confirmations, 136.

In the Synod of Chicago, there had been 301 confirmations.

The Church in England during the four years showed a corps of faithful workers, with total number of communicants, 1500; Sunday School scholars, 2580; 21 churches; clergy, 29.

During the spring and summer of 1899, the denomination was called upon once more to mourn the loss of two of her ministers—the Rev. James S. Harrison, M. D., and the Rev. J. S. Trotter. Both of these faithful workers were called to their rest from the Bassinger Home, where they had passed the last months of their lives.

In 1899, Miss Lizzie Graydon, of Christ Church, Toronto, and Miss Martha Bartley, of Emmanuel Church, Philadelphia, were elected by the Foreign Missionary Board to go to Lalitpur, India, to assist Mrs. E. M. Bacon, and sailed for their work in that far-off land.

In October, 1899, Rev. H. S. Hoffman, D. D., offered to buy a certain station in Bansi, India, and put it in proper repair, as a gift for the foreign mission work, the station to be named the Mrs. H. S. Hoffman Mission; an offer gratefully accepted.

On April 11th, 1900, Mrs. Alexandrine Macomb Cummins, the wife of Bishop George David Cummins, D. D., passed on to that home whither her much loved husband had gone before. Deeply attached to the Reformed Episcopal Church, she was through all the years of her husband's connection with it his staunch and faithful helpmate, and until her death was ever its most earnest advocate. During the winter of 1899, the writer had several pleasant letters from her, expressing her warm sympathy and kindly interest in this history, as she herself had contemplated such an undertaking, but had relinquished the idea, owing to failing eyesight and advancing years.

The Sixteenth General Council of the Reformed Episcopal Church opened its sessions in the Church of the Redeemer, Baltimore, Md., on Wednesday, May 16th,

1900. The sermon was preached by the Rev. William T. Sabine, D. D., from Ezekiel i: 26.

Bishop J. A. Latané, D. D., was elected Presiding Bishop; Rev. C. F. Hendricks re-elected Secretary, and Mr. John Heins, Treasurer.

A resolution was proposed by Rev. Dr. H. S. Hoffman which, in substance, was that as Miss H. S. Benson, the founder of the Special Church Extension Trust, had discontinued her payments under a deed of March 6th, 1899, and desired the deed cancelled, that her request be complied with and the Board discontinued. This was duly carried by the Council.

The proposed Constitution and Canons were brought up and discussed, but their adoption as a whole was laid over until the next General Council.

On motion of Rev. H. S. Hoffman, D. D., the Rev. Forrest E. Dager, D. D., was appointed General Secretary of Sunday School Work.

The Council closed on Monday, May 21st, 1900, a generally harmonious and happy feeling prevailing.

As the years pass, gradually the prominent workers fall from our ranks. On October 1st, 1900, Mr. John Heins, for some years the faithful Treasurer of the General Council, passed away. A man of strong convictions and high Christian principle, he will be greatly missed. His place was filled by the election of Mr. Thomas L. Berry, of Baltimore. The *Evangelical Episcopalian* called him, in its obituary notice, "Honest John Heins"—a title any man might well covet, and which every young man in our Church will do well to strive to attain.

Six days later, Mr. James L. Morgan, of Brooklyn, was called home. Mr. Morgan was the first Treasurer of our Church, and one of its founders. Our next loss was Mrs.

Elizabeth M. Bacon, who died on September 4th, 1900, in Lalitpur, India, from the dreaded cholera. Through the Providence of God, the work in India will not suffer, as it perhaps would have done had Mrs. Bacon died a few years ago, for the Rev. David T. Van Horn having been with Mrs. Bacon for some time before her death, and his wife having been associated for even a longer period with her, have now taken charge of the work. The Board of Foreign Missions, in a meeting soon after the decease of Mrs. Bacon, decided to call the work in Lalitpur the "Elizabeth M. Bacon Orphanage," in memory of the noble Christian woman who, in giving all for Christ, has now entered into His eternal presence.

At the Synodical Council of the Synod of Chicago, held in October, 1900, "A Catechism or Elementary Instruction in Christian Truth as Taught by the Reformed Episcopal Church," was adopted for use in that Synod.

On December 2d, 1900, we reached the twenty-seventh year of our history. As we near the end of our third decade, may each year's record show us as a Church to be more Christ-like, more filled with the Spirit, for then and then only can we fulfill the mission for which we are intended.

As we close this last chapter of our history, we must speak of a new church started in Philadelphia. For some two years the Rev. Henry McCrea had faithfully labored in St. Nathaniel's Protestant Episcopal Church in that city. From a feeble congregation, the Church, with earnest, evangelical preaching, and faithful pastoral care, under God, grew, until the building was crowded. After a little, however, a small minority of the people began to charge the Rector with "having deviated from the usages of the Protestant Episcopal Church in offering

extemporaneous prayer at the mid-week service on Thursday evening, and complained of the liberty he took in departing from some trivial liturgical rubrics which he thought stood in the way in bringing souls to Christ." Complaints thus reaching the attention of the Church authorities, and finding even his Bishop against him, Rev. Mr. McCrea resigned. A petition, signed by some 237 persons of the congregation, was sent Mr. McCrea, asking him to remain in that portion of the city, and, if need be, start a church under some other denomination. Hearing of our Church, Mr. McCrea was received by the Bishop and Standing Committee into the New York and Philadelphia Synod, and with his people held the opening services of the new church, called Trinity Church, in Studholme Hall, Philadelphia, on January 6th, 1901. A lot of land on which to build was given them, and the church building has been erected and opened. This enthusiastic pastor and people seem to be entering on a course of great usefulness. Need we add that this is but another proof that God has a special and a peculiar work for the Reformed Episcopal Church, and that her mission is to hold to the pure Evangelical teaching and principles for which she was called out, and thus become a haven of rest for all those who seek such teaching and need just such a Church. We may quote the words of the Rev. Mr. McCrea: "This is not man's work; . . . it is the hand of the living God."

The Rev. Forrest E. Dager, D. D., for many years the Rector of Emmanuel Church, Philadelphia, in January, 1901, accepted a call to St. Paul's Church, in that city, and entered on his duties March 1st.

Before we lay down our pen with the close of our history, we must record with sadness the loss of some who

have borne the burden and heat of the day among us. Our Church adds year by year to the links of the chain that binds us to the heavenly mansions, and it should serve to make us yet more diligent in service while it is called to-day, for we know not when we, too, may be called to join the Church triumphant.

On April 20th, 1901, the Rev. Caleb Allen, one of the professors in our Seminary, and the pastor of the church in Wilmington, Delaware, passed to his reward after a painful illness. He was an Englishman by birth, coming to this country in 1881. Bishop Nicholson said of him: "He was a preacher of the Gospel, he loved to preach it, he preached it simply, and yet with the dignity and beauty of a cultivated style."

It was not long before the death angel again came among us, for on June 7th, 1901, Bishop William R. Nicholson, D. D., fell asleep in Jesus. The words of Scripture applied to him by the Rev. W. T. Sabine, D. D., fitly represent this noble man: "Know ye not that there is a prince and a great man fallen this day in Israel?" He was a man with rare gifts, filled to overflowing with the love of God, and a friend ever staunch and tender. His loyalty to the Reformed Episcopal Church never failed. Called to her by a sense of principle, bound to her by the cords of love, as well as suffering for the sake of the truths she upheld, his death is an irreparable loss, while the example he has left us is one her members may well emulate, praying that out of her sorrow this Church may arise to do yet nobler things for God.

In August, 1901, the Rev. Alexander Sloan, for twenty-two years the Pastor of Grace Church, Falls of Schuylkill, Philadelphia, Pa., resigned his position. On the 26th of the previous month, Mr. Sloan was called upon to suffer

a great bereavement in the death of his wife, and this sorrow, together with his advancing years, doubtless brought about his resignation. The Rev. Ralph Finlay has been called to fill this vacant pulpit.

Several other changes were made during the year 1901. The Church of the Redemption, Brooklyn, N. Y., called the Rev. William V. Edwards, and church and pastor are working most harmoniously together.

The Rev. Euclid Philips, in the fall of 1901, resigned from Grace Church, Brooklyn, N. Y., and accepted the pastorate of the Church of the Sure Foundation, West Chester, Pa.

The Rev. George Stroud Vail left Cummins Memorial Church, Baltimore, Md., and took charge of St. Mark's Church, Chicago, Ill.

The new and encouraging fields that have been opening up during the last few years and months, have now in one or two instances, church buildings of their own. Among them are Grace Church, Brooklyn, N. Y., which opened its doors October 7th, 1900; and St. Paul's Church, Woodlawn, New York City, which held its opening service in the new church on the following Sunday, October 14th.

The members of the Church of the Atonement, Lancaster, Pa., and of the Church of the Mediator, Philadelphia, Pa., are doing well, having now buildings of their own.

The selling of the church property in Boston, Mass., during 1901, ended our services in that city. After liquidating the debts, a small balance remained, which has been laid aside for use if an effort should ever be made there to again start a church.

Owing to the death of Bishop William R. Nicholson,

the Synod of New York and Philadelphia was without a Bishop, and it was with earnest prayer and much interest that the members of our Church awaited the Council of the Eastern Synod, held in the Church of the Reconciliation, Brooklyn, N. Y., on October 16th and 17th, 1901.

Two important features marked this Council. The first was the unanimous election (with no other nomination) of Bishop James A. Latané, D. D. The harmonious feeling upon the subject that prevailed was surely an indication of God's presence in our midst. The action that followed we quote from the *Episcopal Recorder*:

"Immediately upon the election of the Bishop, the Rev. Dr. Hoffman presented the following series of resolutions, which were each in turn unanimously adopted, some by a rising vote:

"1. Inasmuch as Bishop James A. Latané, D. D., has been elected the Bishop of the New York and Philadelphia Synod by a vote of said Synod; therefore, be it

"*Resolved*, That the General Council of the Reformed Episcopal Church be requested to confirm the election of said Synod.

"2. Inasmuch as Bishop James A. Latané, D. D., has been elected the Bishop of this Synod, and inasmuch as he is a missionary Bishop of the Reformed Episcopal Church, having in charge the Missionary Jurisdiction of the South; therefore, be it

"*Resolved*, That this Synod hereby extends a cordial invitation to the churches and congregations within that Jurisdiction to unite with and become an integral part of this Synod, with all the rights and privileges pertaining to the churches and congregations now in connection with and belonging to this Synod.

“Resolved, That the General Council be requested to give its confirmation to such union of the Missionary Jurisdiction of the South, with the Synod of New York and Philadelphia.

“3. Resolved, That, in the event of the Jurisdiction of the South accepting such invitation, and the General Council giving its sanction to the consolidation, that without further action on the part of the New York and Philadelphia Synod, the said churches and congregations of the Jurisdiction of the South are hereby declared to be in union with and a part of the New York and Philadelphia Synod.

“The following was then presented by the Secretary, the Rev. R. L. Rudolph, M. A., and was unanimously adopted:

“In view of the certain actions already taken by the New York and Philadelphia Synod, which require the confirmation of the General Council of the Reformed Episcopal Church; be it

“Resolved, That the Council of this Synod respectfully requests the Presiding Bishop of the Reformed Episcopal Church to take such measures as may be necessary in order that a special meeting of the General Council of our Church may be held, for the purpose of making legal and effective the several acts of the Council of this Synod.”

The second important feature of this meeting was a minute presented by Rev. Dr. Howard-Smith regarding a committee alleged to have been appointed by the Protestant Episcopal Convention, to make advances to some of our leading clergymen, looking toward our return to that Church, and that the committee had reported progress and asked to be continued. Dr. Howard-Smith entered a most earnest protest against the work of the said com-

mittee, and spoke most warmly upon the matter. His remarks were followed by able speeches from Dr. Dager, Dr. Tracy, Dr. Sabine, Rev. Mr. Collins and others. The following day action was taken upon this report. We quote from the New York *Sun* as follows:

“At the closing session of the annual Council of the New York and Philadelphia Synod of the Reformed Episcopal Church, held in the Church of the Reconciliation, Brooklyn, yesterday afternoon, a committee was appointed ‘to enquire concerning the report of the General Convention of the Protestant Episcopal Church, to the effect that the Reformed Episcopal Church is looking to a reconciliation with the Protestant Episcopal Church; to learn the names of any Reformed Episcopal clergymen who have expressed such a desire; to challenge the statement, and to state the position of the Church in that relation.’ The committee received power to act in the Synod’s name, provided its action be unanimous.

“The opinion was voiced that if any clergyman of that communion should be found who expressed himself in favor of the reconciliation of the two communions throughout the United States, he should be expelled from the Reformed Episcopal ministry at once. The Synod stated the terms on which its members are willing to reunite with the ecclesiastical body out of which they came. These terms are, in brief, that the Protestant Episcopal Church must renounce the dogma of actual apostolic succession in the ministry of the Christian Church; must rescind all canons restraining intercommunion with other evangelical Churches; must put an end to the practice of auricular confession; must eliminate the claim from the Prayer Book that every regularly baptized child is *ipso facto* spiritually regenerated; and must abandon the

claim that the Lord's presence in the Lord's supper is not simply a presence spiritual in the believer's heart, but a local, corporeal presence in the bread and wine.

"The resolution, unanimously adopted, was in full as follows:

"*Resolved*, That a committee of three be appointed to inquire concerning the report to the Protestant Episcopal Convention, to the effect that the Reformed Episcopal Church is looking to a reconciliation with the Protestant Episcopal Church; to ask the names of any Reformed Episcopal clergymen who have expressed such a desire; to challenge the statement; and to state the position of our Church in that relation.

"That this committee have power to act in our name; provided, that in such action the committee shall act unanimously.

"The committee appointed is composed of the Rev. Drs. Howard-Smith, Sabine and Tracy."

A memorial service to the late Bishop William R. Nicholson, D. D., was held during the sessions of this Council.

From the report of the Committee on the State of the New York and Philadelphia Synod, we gather the following figures: Increase of 500 in our Sunday Schools, which number in membership over 6400; 193 confirmations; otherwise received, 264; total communicant roll, 4466; total contributions, \$93,881; foreign missions, nearly \$11,000; other benevolences, nearly \$10,000.

Another clergyman received into our Church during the year was the Rev. John Edwards, of the Methodist Church, who was called to the pastorate of Emmanuel Church, Philadelphia, Pa.

Grace Church, Collingdale, Pa., was consecrated in June, 1901, and a new mission has been started in Ken-

sington, Philadelphia, Pa., by Mr. Jabez Thompson, a theological student in our Seminary.

The Twenty-first Annual Council of the Synod of Chicago was held in Christ Church, Chicago, October 16th, 1901.

The report for the year was encouraging, the confirmations being one-third more than in the previous year, and the several parishes of the Synod being in a generally better condition.

The report of the Treasurer showed a balance on hand of \$736.02, and the fund for disabled and aged clergymen amounted to over \$2000.

A special work in the Synod has been the liberal distribution of Reformed Episcopal literature, sending out during the year some 6600 pamphlets, and advertising in various daily papers to send literature bearing upon our Church to any applicant without cost.

Resolutions of sympathy were offered to the Synod of New York and Philadelphia upon the death of its beloved Bishop, the Rt. Rev. W. R. Nicholson, D. D.

The Young People's Conference of the Chicago Synod held its meeting, according to its usual custom, on the evening of October 16th, 1901, at the close of the Synod meeting. The theme of the evening was, "Enthusiasm." This was followed by a social gathering.

At this Synod meeting, Bishop Cheney expressed the following emphatic statement:

"As your Bishop, and as one of the original founders of the Reformed Episcopal Church, who certainly cannot have many more years in which to admonish and plead with those over whom he has been placed as a chief shepherd, I warn you that the same fear of offending members of the Church from which this Church separated because

of false doctrine and theatrical worship inculcating that doctrine, is likely to be the temptation of our ministers, vestries and congregations in time to come. Resist that temptation. Allow nothing in the Church which can create the impression that you are striving to conceal the impassable gulf separating us from the Anglican Church as it is in the present day. Omit nothing which will make it manifest that we are first of all Christians, next Evangelical and Protestant Christians."

The Church of the Redeemer, Detroit, is doing a good work amid many struggles, and has a flourishing Sunday school.

St. Luke's Church, Wilmington, Delaware, which had been without a regular pastor since the death of Rev. Caleb Allen, in November, 1901, extended a call to the Rev. H. Medley Price, Woodlawn, New York City, to become its pastor, and the call was accepted, Rev. Mr. Price taking charge January 1st, 1902. The field seemed a most encouraging one, and the parish has every hope for the future.

In the early winter of this year, Rev. G. A. Redles accepted a call to the Church of the Intercession, Philadelphia, Pa.

On November 12th, 1901, the Reformed Episcopal Church was again called into the shadow of death when Dr. Samuel Ashhurst, the Editor of *The Episcopal Recorder*, and a devoted Reformed Episcopalian, died suddenly in London, England, whither he had gone for a short vacation. The following short sketch of his life is taken from *The Episcopal Recorder* of November 21st:

"Samuel Ashhurst was born in Philadelphia sixty-one years ago, and was the son of the late Mr. Lewis R. Ashhurst. His boyhood days were spent in this city, save

that during the summer months his home was at his father's country place, at Clover Hill, Mount Holly, N. J. As a mere lad, he entered Amherst, and upon leaving that institution, having chosen the medical profession, he entered the University of Pennsylvania, from which he was graduated in 1863. For some months he became one of the resident physicians at the Episcopal Hospital, but the outbreak of the Civil War curtailed his plans, and, hearing the call of his country, he entered the army as a surgeon, and we find him in charge of a military hospital near Nashville, Tenn. At the conclusion of the war, he married Miss Louisa Pharo, of Tuckerton, N. J., who was for many years a wife devoted to all his interests. The relationship between them was particularly close and sacred, even for man and wife. When Mrs. Ashhurst died, nine years ago, the loss seemed so unbearable that the bereaved husband seemed to lose all desire to live, and was ever looking forward to the reunion which would be consummated 'beyond the river.'

"Dr. Ashhurst was a strong man physically, and lent a more than usual energy to the affairs of life, readily bearing burdens and undertaking responsibilities which seemed too numerous and heavy for one man's shoulders. For many years he was a member of the Board of Health in this city. He was President of the Tuckerton Railroad, Surgeon at the Children's Hospital, and for more than thirty years one of the managers of the American Sunday School Union.

"To us he was chiefly known as one of the leading members of the Reformed Episcopal denomination, being a vestryman and warden of St. Paul's Church in this city, and as the editor of *The Episcopal Recorder*. When the Reformed Episcopal Church was organized, nearly

thirty years ago, *The Episcopalian*, which was formerly *The Protestant Churchman*, and had for more than forty years been set for the defence of evangelical truth, became the organ of the new denomination, and the name was changed to *The Episcopal Recorder*. After a few years of existence, with a dual editorship, Dr. Samuel Ashhurst became sole editor, and for more than twenty years has shaped its policy and spoken week by week to its readers, scattered throughout the whole country. To it he gave the best that he had of mind and heart, and we are thankful to God that no single issue has left this office that did not carry words of saving life to any thoughtful person into whose hands it might fall."

Dr. H. S. Hoffman, in writing of Dr. Ashhurst to *The Recorder*, says:

"His uprightness of life was as perfect as his theology was sound. He exemplified in his life the doctrines of grace. He lived Christ. As a physician, without the semblance of cant, of which he was incapable, he was known often to kneel beside his patient's bedside and utter words of prayer that aided the sufferer more than any remedies that could be prescribed. When deep sorrow visited hearts, by tender sympathy and loving intercession he could, and frequently did, impart help and comfort. What an interest he took in the children of the poor! How many poor families will rise up, as they hear of his death, and bear testimony to his kind attention and loving service as a beloved physician!

"There was, perhaps, no layman in our Church who had clearer views as to the reasons for, and the mission of, our Church. As few, he was well informed in the history of the English Church in the Reformation period, and of the Protestant Episcopal Church in this country, as the same was related to the great evangelical principles

that underlie our Church. Having imbibed early in life the thoroughly evangelical views of his sainted father and being brought into touch with such men as Tyng, Vinton, Bedell and others, logically and promptly he cast in his lot with the Reformed Episcopal Church when it started. His loyalty to the principles that the movement represented was not only steadfast, but evinced by incessant effort. Union with our communion meant for him the severing of tender ties and the sacrifice of old associations and friends. He never expressed the shadow of regret at the step he had taken. He had not a trace of sympathy with the idea of returning to the body from whence our Church had come."

Such a man is, indeed, a loss to our Church, and during the past few years we have had several such partings, for a number have gone onward to join the Church triumphant.

Another death amongst us was that of the Rev. Rodney S. Nash, of Springfield, Mo.

The following notice for a Special Meeting of the General Council was sent out November 4th, 1901:

BALTIMORE, November 4th, 1901.

*To the Members of the General Council
of the Reformed Episcopal Church:*

This is to notify you that, on the written request of six clerical and six lay members of the General Council, and in accordance with Sec. 1, Canon I, Title II, of the Canons of the Reformed Episcopal Church, I do hereby call a Special Meeting of the General Council of the Reformed Episcopal Church, to be held in St. Paul's Church, Chestnut Street above Twenty-first Street, Philadelphia, on Thursday, the 5th day of December, 1901, at the hour of two P. M.

The object of such special meeting will be to take action upon

1st. The election of Bishop James A. Latané, D. D., by the New York and Philadelphia Synod, to be the Bishop of that Synod.

2d. The request from both the Council of the New York and Philadelphia Synod and the Council of the Missionary Jurisdiction of the South, that the churches and congregations within the Missionary Jurisdiction of the South be permitted to unite with and become an integral part of the New York and Philadelphia Synod.

3d. Any other matters which may be directly related to such election of Bishop by the New York and Philadelphia Synod, or such consolidation of the Missionary Jurisdiction of the South with the New York and Philadelphia Synod.

Faithfully your brother in Christ,

J. A. LATANÉ,

CHARLES F. HENDRICKS, *Presiding Bishop.*

Secretary.

The meeting was held as called for on December 5th, 1901, in St. Paul's Church, Philadelphia, at two P. M. After a religious service, Bishop J. A. Latané, D. D., took the chair, and the Secretary, Rev. C. F. Hendricks, called the names of the delegates. The necessary papers being presented, Dr. J. Howard-Smith moved the confirmation of the election of Bishop Latané as Bishop of the New York and Philadelphia Synod. This motion was carried unanimously.

The following resolutions were then offered by Dr. H. S. Hoffman, and were unanimously adopted:

"WHEREAS, The Council of the New York and Philadelphia Synod by specific action extended a cordial invitation to the churches and congregations constituting the

Missionary Jurisdiction of the South to unite with and become an integral part of said Synod, with all the rights and privileges pertaining to the churches and congregations now connected with and belonging to the said New York and Philadelphia Synod; and

“WHEREAS, The churches and congregations within the said Missionary Jurisdiction of the South, having assembled in special Council in the city of Baltimore, Md., and having by certain resolutions and enactments accepted the overtures of the New York and Philadelphia Synod to become an integral part of said Synod, with all the rights and privileges pertaining to the churches and congregations heretofore in connection with and belonging to said Synod; and

“WHEREAS, The New York and Philadelphia Synod took further action that, in the event of the Jurisdiction of the South accepting the aforesaid invitation for consolidation, and the General Council giving its sanction to such consolidation, that without further action on the part of the New York and Philadelphia Synod the said churches and congregations of the Jurisdiction of the South are declared to be in union with and a part of the New York and Philadelphia Synod; therefore,

“*Resolved*, That the General Council hereby confirms and ratifies the consolidation of the churches and congregations of the Missionary Jurisdiction of the South with the New York and Philadelphia Synod, so that the same be and hereby are an integral part of said Synod, with all the rights and privileges pertaining to the churches and congregations now in connection with and belonging to the said New York and Philadelphia Synod.”

On motion of Dr. H. S. Hoffman, a committee of three was appointed to prepare a paper on the death of Bishop W. R. Nicholson.

After prayer by Dr. J. Howard-Smith and the benediction by the Bishop, the Council adjourned.

In the early part of 1902, the Rev. Henry T. Wirgman was called to the pastorate of St. Paul's Church, Woodlawn, New York City.

The Rev. F. T. Reynolds, in the latter part of the previous year, accepted a call to Christ Church, Toronto.

On February 21st, 1902, our Church was again called into the shadow of death when our beloved Bishop J. A. Latané, D. D., fell asleep in Jesus. The Church in him lost a wise counsellor, a staunch upholder of her principles, and a fearless servant of God. His life was a benediction, and his death, which to us meant deepest sorrow, to him meant translation into the presence of his Lord.

IN MEMORIAM BISHOP J. A. LATANE, D. D.

At a meeting of Reformed Episcopal clergymen attending the funeral of the late Bishop James A. Latané, D.D., convened in the chapel of the Church of the Redeemer, Baltimore, Md., Monday afternoon, February 24th, 1902, the undersigned were appointed a committee to prepare, publish and transmit to the family an appropriate minute.

Bowing in submission to the will of our heavenly Father, whose wisdom and goodness are beyond any questioning of ours, we place upon record our deep sorrow at the loss sustained by our whole Church in the death of its Presiding Bishop—a loss shared by the Synod to which we belong and the parish of which our beloved friend and leader had long been the faithful pastor.

Renouncing on conscientious grounds a ministry of recognized importance in the Protestant Episcopal Church, with all its prospects of honor and emolument,

Bishop Latané united with the Reformed Episcopal Church in January, 1874. He has thus been identified with our Church through almost its entire history, on which he has laid a moulding hand, and to which he has given the best years of a noble life, his wise counsels, his gracious and winning influence, his unflinching testimony to the truth of the Gospel, and his untiring and self-sacrificing service.

When death deprived us, last June, of our revered and beloved leader, Bishop Nicholson, the hearts of brethren, lay and clerical, turned to Bishop Latané, and without a dissenting voice he was chosen to fill the vacant place; so affectionately was he regarded, so truly honored and esteemed for his unselfish fidelity to principle, his intellectual ability, his wise counsel, his sympathetic brotherliness, his Christlike character.

Great, indeed, is our bereavement. Alas! that we are so soon deprived of a life so needed and so valued.

But while we recognize and mourn our loss, we rejoice in his great, assured and everlasting gain.

Cherishing his memory, may we have grace to emulate his example, following him as he followed Christ.

To his stricken parish we tender our condolences; and to his bereaved family the assurance of our affectionate sympathy, with the prayer that He who declares Himself the Father of the fatherless and the husband of the widow will ever have them each one in His holy keeping.

WM. T. SABINE,
H. S. HOFFMAN,
J. HOWARD-SMITH,
WM. H. ALLEN,
THOMAS L. BERRY,

Committee.

"At a meeting of the Standing Committee of the Synod of New York and Philadelphia, held March 21st, 1902, the following minute was entered and ordered to be published in the *Episcopal Recorder*:

"In view of the important questions to be considered by the approaching special meeting of the Council of the Synod of New York and Philadelphia, we urge upon the several parishes of the Synod that the mid-week service for the last week in April be made one of special prayer, that the great Head of the Church may guide us in our coming deliberations and decisions.

"D. H. GARRETT,

"*Secretary.*"

With such a preparation, the special meeting of the New York and Philadelphia Synod was held in St. Paul's Church, Philadelphia, on May 6th, 1902. We give below the account of the meeting of the Synod and that of the General Council, held in the same place on the following day, as contained in *The Episcopal Recorder* of May 8th and 15th, 1902:

"A special meeting of the New York and Philadelphia Synod was held in St. Paul's Church on Tuesday, May 6th, at two o'clock. The opening exercises were conducted by Rev. George Alrich, of Scranton, Pa. The attendance was large and representative, every parish having a large delegation present. The chief interest centred in the election of a Bishop to succeed the late Bishop James A. Latané as Bishop of this Jurisdiction.

"After the preliminaries of roll call and credentials, the Secretary, Rev. Robert L. Rudolph, read the call for a special meeting, and statements were made by Rev. Dr. Howard-Smith relative to the action of the Standing

Committee. Rev. G. W. Huntington and Bishop Stevens led in prayer. Quite a discussion arose upon a motion made by Rev. W. A. Freemantle, that 'we dispense with all nominations and proceed at once to ballot for a Bishop.' The discussion raised several points of interest and was finally carried by a small majority. The Council then proceeded to ballot by orders, with the result that Rev. Dr. Sabine received 19 clerical votes and 39 lay votes, and Rev. Dr. Hoffman 8 clerical votes and 29 lay votes. There was a scattering vote, divided amongst Rev. Drs. Wilson and Tracy, and Revs. W. D. Stevens, George Alrich and W. A. Freemantle. The Rev. Dr. Sabine was thus elected upon the first ballot, and upon motion of Rev. Dr. Hoffman, the vote was made unanimous. Revs. Dr. Hoffman, Dr. Howard-Smith and Mr. T. L. Berry were appointed a committee to notify Rev. Dr. Sabine of his election, and the Bishop-elect made a few remarks.

"The matter of finance came up and five hundred dollars was pledged on the spot to meet a deficiency. Prayer was offered by Rev. Dr. Tracy and Mr. Stearns. Some routine business was transacted, and the Council adjourned by the singing of the Doxology."

"Following the Special Meeting of the New York and Philadelphia Synod, held in St. Paul's Church, Philadelphia, last Tuesday, for the election of a Bishop for that Jurisdiction, came the Special Meeting of the General Council, held in the same church, last Wednesday, May 7th, at two o'clock. The purpose of this special meeting was twofold: the election of a Presiding Bishop, necessitated by the lamented death of Bishop James A. Latané, D. D.; and the confirmation of the election by the New York and Philadelphia Synod of Rev. W. T. Sabine, D. D., to the Episcopal office.

"Promptly at two o'clock, the delegates present were called to order by the Secretary, Rev. Charles F. Hendricks, B. D., and the opening service for worship was conducted by Rev. George W. Huntington, Rector of the Church of the Corner-Stone, Newburgh, N. Y. The Secretary called as much of the roll as was necessary to ascertain the presence of a quorum, and Bishop P. F. Stevens, D. D., was elected temporary Chairman. A committee on credentials having been appointed and having certified to the accuracy of these documents, the roll was called and showed a large number of parishes from all jurisdictions well represented.

"The call for the Special Meeting was read by the Secretary, and by a unanimous rising vote Bishop Samuel Fallows, D. D., LL.D., was elected Presiding Bishop for the unexpired term of the late Bishop Latané, D. D. Bishop Fallows was conducted to the chair and welcomed by the temporary Chairman, Bishop Stevens. The newly elected Presiding Bishop thanked the Council for the honor conferred upon him, and in his usual felicitous style addressed a few words of cheer and confidence to the Council.

"The next matter of importance being the confirmation of the election to the episcopate of Rev. Dr. Sabine, Bishop Charles Edward Cheney, D. D., of Chicago, moved the confirmation of the action of the New York and Philadelphia Synod. In a speech marked by grace and forcefulness, Bishop Cheney outlined the sterling qualities of scholarship and 'evangelical piety' possessed by the Bishop-elect, and with genuine warmth of feeling paid a fine tribute to his old friend, whom he had known many years ago as a comrade in the 'radical evangelical wing' of the old Church. The motion was seconded by Rev.



MISS HARRIET S. BENSON.

Henry Milligan, B. D., Rector of Christ Church, Peoria, Ill. As the canon called for a 'yea or nay vote by ballot,' the call of the roll was made, with the result that a unanimous vote was cast for the confirmation of the election of Rev. Dr. Sabine. The committee of notification which waited upon Dr. Sabine reported to the house that the Bishop-elect desired time to consider the matter and to consult with his congregation. This, of course, was granted, and the Council now anxiously and prayerfully waits for Dr. Sabine's decision. In the meantime, Bishop P. F. Stevens, D. D., will attend to such matters as require the attention of the Bishop.

"Upon motion of the Rev. Henry Milligan, B. D., a brief space was allotted to testimonies to the character and work of the late Bishops Nicholson and Latané. The time, though brief, was well improved by Rev. Messrs. Mason, Wirgman, Lewis and Milligan.

"The causes which necessitated this special meeting of Council also necessitated some financial readjustments, and after brief discussion, the present needs were met. The Council finally adjourned with prayer and the benediction pronounced by Bishop Cheney."

Dr. Sabine has accepted the election and will be consecrated in the fall of 1902.

During the spring of 1902, Bishop P. F. Stevens, D. D., was invited to make the usual spring visitations, and very kindly consented to do so.

One by one the early workers of the Reformed Episcopal Church are leaving the labors of the Lord here to enter into the glorious service of the heaven beyond.

Our latest loss was that of Miss Harriet S. Benson, on September 3d, 1902.

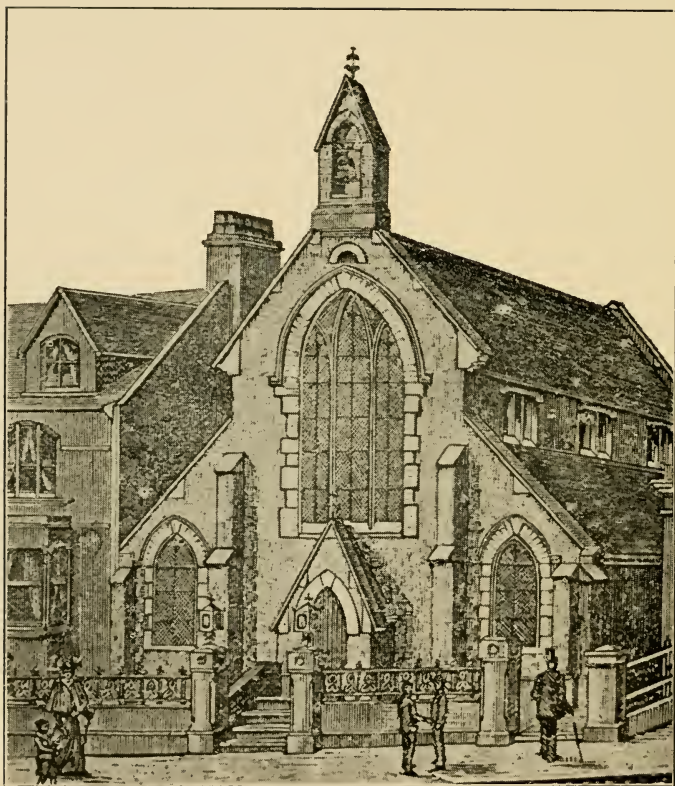
Miss Benson was born in Philadelphia, Pa., December

19th, 1827. Early consecrated to her Master, she carried it into all her daily life. Means, time, life itself, were all His and used for Him. To the Church of her love as well as to other charities she gave abundantly. The great beauty of her life lay in her unostentatious liberality and exquisite delicacy of Christian grace.

I shine in the light of God;
His likeness stamps my brow;
Through the shadows of death my feet have trod,
And I reign in glory now.

Thus we have traced our history through its twenty-eight years, and have entered with our Church over the threshold of a new century, nay, we have gone farther back, for we are the old Episcopal Church of the Reformers, and we can truly say, "We have a goodly heritage!" As we reverently lay aside our pen and look over the past, we see verily a monument of God's erection. May He keep our beloved Zion ever the faithful promulgator of the simple Gospel of Jesus Christ, who is the beginning and ending of all things.

As we write upon the tablets of the speeding years our future history, may it be that of a Church loyal to the fundamentals of the Gospel, thoroughly Protestant, and ever faithful to her great trust.



EMMANUEL CHURCH, BRIGHTON, ENGLAND.

CHAPTER XVIII.

Work in England.

In a letter to Bishop Cummins, dated April 17th, 1874, from an English correspondent, we read: "We have held recently a meeting of the entire midland district of the Free Church of England. Your Reformed Church movement was one of the subjects brought before us, when great sympathy was expressed for you. There is in England a wonderful opening for this movement, and which we trust and believe that Providence will make you the instrument of using for the glory of God and the spread of the Redeemer's kingdom. My letter fairly represents the feelings and views of many, and will be followed shortly by a document of a more official character."

In this same month, a communication was received from the Free Church of England, proposing the formation of a Federative Union between the two Churches. This communication was from Bishop Benjamin Price, Bishop Primus of that body, dated March 10th, 1874.

It was found by the Reformed Episcopal Committee that our Constitution differed so much from that of the Free Church of England, that "a close organic union would not be practicable without very material changes," and that the only basis of union would be in the following Articles of Federative Union between the Free Church of England and the Reformed Episcopal Church:

ARTICLE I. As an evidence of the union existing between the Free Church of England and the Reformed Episcopal Church, a delegation of ministers and laymen

may be sent annually from the Convocation to the General Council, and from the General Council to the Convocation, with the right to take part in the deliberations of said bodies respectively.

ARTICLE II. In the consecration or ordination of Bishops or other ministers, in each Church, the Bishops and ministers of the other Church shall be entitled to participate.

ARTICLE III. The ministers of either of said Churches shall be entitled to officiate, transiently, in the congregations of the other; and also, subject to the respective regulations of said Churches, shall be eligible to a pastoral charge in either.

ARTICLE IV. Communicants of either Church shall be received to the other on presentation of letters of dismissal.

ARTICLE V. Missionary or other congregations of either Church may transfer their connection to the other, on such terms as may be mutually agreed upon.

ARTICLE VI. The two Churches, recognizing the fact that they are working together in the same great cause, and on the same basis, pledge each to the other their mutual co-operation, sympathy and support.

Respectfully submitted,

HERBERT B. TURNER,

MARSHALL B. SMITH,

BENJ. AYCRIGG,

Committee.

These Articles were adopted at the Second Council, May, 1874, and were signed by Bishop Price on behalf of the Free Church of England, on November 17th of that year. The Federative Union was revoked by the Free Church of England June 28th, 1881.

In July, 1876, Bishop Cridge, authorized by the General Council, visited England as a delegate of the Reformed Episcopal Church to the Convocation of the Free Church of England, and during this visit he consecrated the Rev. J. Sugden, B. A., to the Episcopate.

In April, 1877, a petition was sent to the Reformed Episcopal Church in America, setting forth the need and opportunity for the establishment of the Reformed Episcopal Church in England. This petition was signed by Lord Ebury and others, and recommended Rev. T. Huband Gregg as a man suitable for the Bishopric in England.

At the fifth General Council, held in May, 1877, it was resolved "That the General Council proceed to the election of a Bishop for the United Kingdom of Great Britain and Ireland," followed by the election of Rev. T. Huband Gregg, his consecration taking place in the First Reformed Episcopal Church, New York, June 20th, 1877.

Bishop John Sugden afterwards united with the Reformed Episcopal Church in England, and was appointed Coadjutor Bishop.

In 1878, the General Council authorized the formation of a General Synod in England, and gave permission for the same to revise the Prayer Book, "provided, that the Protestant and Evangelical principles of this Church as set forth in the Declaration of Principles be maintained therein and set forth as fundamental." At the same time, three commissioners were appointed to confer with three others appointed by the British Synod, to report such changes as were deemed necessary to the General Council in 1879. This decision of the Council was cabled to England. One of the commissioners, Mr. H. B. Turner, visited London and attended a meeting

of the General Synod on September 17th, 1878, when a printed Constitution was submitted to the Synod for adoption. In his necessarily cursory glance over it, Mr. Turner advised the Synod that he felt it should be somewhat altered, in order to conform to the ruling of the Council. Bishop Gregg, on the plea of illness, left the meeting, and thereupon those present seemed to agree with the American commissioner as to organic union, but urged that the need of a constitution was imperative, and also urged its adoption, on the understanding that later it should be amended in such manner as the Council might deem necessary.

The Declaration of Principles was found to be tampered with, one whole section being taken out and another altered. The second article, "This Church recognizes and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of Church polity," was replaced by: "A recognition of and acquiescence in Episcopacy as a very ancient and desirable form of Church polity."

Five months after the action of the General Council, Bishop Gregg applied for letter dimissory, stating that if not received in thirty days, he would act as if it had been received. Before the expiration of that period, or on November 5th, he consecrated Rev. N. A. Toke as Bishop.

A meeting of the General Committee of the Reformed Episcopal Church of America was held January 29th, 1879, and as there was no authority from whom Bishop Gregg could demand dismissal, as he had abandoned the men who had originally chosen him and refused to call a meeting of the Synod for the purpose of harmonizing the disturbances, it was decided to refuse such letter.

On June 2d, 1879, Rev. A. S. Richardson, of England, met the General Committee in Christ Church, Chicago, at the request of the Commissioners, desiring from them some authoritative statement as to the relation of our American Church to the English Church, whereupon Bishop Sugden was officially recognized as the Presiding Bishop in England, the English Synod as a valid one, and the Constitution and Canons "as at present revised, with any revision of the Prayer Book that may be undertaken" to "be referred to the General Committee, with power to approve."

At the General Council of 1899, the Rev. Alfred Spencer Richardson, who had been nominated as Bishop by the Synod in England, was duly elected to that office, his consecration taking place on June 22d, 1899, in St. Paul's Church, Philadelphia, Pa.

The work in England, after the secession of Bishop Gregg, came under the care of Bishop Sugden. It, of course, suffered by the unhappy division, as did the Canadian branch, but to the honor of the faithful band who remained loyal be it said, that earnest, consecrated work was done. In Canada, a number became adherents of the Reformed Church of England, as the work under Bishop Gregg was called, he offering to come to Canada for Episcopal duty if they so desired, and Dr. Ussher withdrawing June 13th, 1879, from the Reformed Episcopal Church, became the leader of that party in Canada, being consecrated Bishop by Bishop Gregg. A Convention of our Church was held in Ottawa, Canada, July 30th and 31st, 1879, when petition was made to the General Council for authority to become a Synod, and asking for a Bishop for Canada, and also passing the following: "That we are satisfied to remain in our present position with regard

to the General Council and under the presidency of our present beloved Bishop William R. Nicholson, and that we deprecate any separation from the Reformed Episcopal Church as originally organized by the late Bishop Cummins."

The General Council empowered Bishops Nicholson and Fallows to visit Canada and make arrangements for the selection of a Bishop, and on July 1st, 1880, Rev. Edward Wilson, D. D., was consecrated in St. Paul's Church, Philadelphia, by Bishops Nicholson and Latané.

May 19th, 1880, the General Committee passed resolutions that the name of Bishop Gregg should be erased from the clergy list of this Church, he having refused to call a synod meeting for explanation of the difficulty and effort for union, and having established another Church under altered Declaration of Principles. These resolutions were published and Bishop Gregg notified that on May 27th, 1880, his name was thus erased on approval of the General Committee.

At the adjourned meeting of the General Synod of the Reformed Episcopal Church in England, held in Westminster, October 4th, 1882, the following resolution, as suggested by the Revision Committee for Constitution and Canons, was unanimously adopted:

"Resolved, That, in view of the peculiar difficulties of the work of the Reformed Episcopal Church in Great Britain, and the great distance and consequent difficulty of communication between this country and America, this General Synod feels the imperative necessity of an immediate, independent existence, with full communion with the General Council; thus placing the General Synod in a position corresponding to that occupied by the Protestant Episcopal Church in America in relation to the

Established Church of England, and this General Synod respectfully requests the General Council to take such action as, in its judgment, may secure this arrangement, and to permit the attendance of delegates to attend the General Synod, at the respective meetings of these bodies."

At the General Council held in Baltimore in June, 1883, this petition was granted, and the Reformed Episcopal Church in Great Britain was allowed "a separate existence," with the resolution "That in granting this request, we hereby most emphatically affirm that any Church calling itself the Reformed Episcopal Church, would be acting in opposition to the fundamental principles of the Church, if any duly accredited minister from another Evangelical Church were to be reordained by any of its Bishops."

In 1888, the Reformed Church of England in Canada, under Bishop Ussher, reunited with the First Synod of Canada of the Reformed Episcopal Church, the union being on the basis of the resignation of both Bishops Ussher and Wilson, and the election by the full Synod of a Bishop. The meeting was held on September 26th, Bishop Samuel Fallows, D. D., being elected as Bishop of Canada.

February 28th, 1889, Bishop Gregg wrote to America, stating his intention of being present at the General Council in Boston, Mass., the following June, claiming the erasure of his name from the clergy list as illegal. He attended this Council, but was by the previous action of the General Council, of course, not entitled to a seat in that body, and was not permitted to address the House. The delegate of the English Church, the Rev. P. X. Eldridge, was present at that Council, and reported slow, but faithful and steady progress.

In connection with the work in England, the Revs. Hubert Bower and Thomas Greenland, M. A., were at different times consecrated Bishops, but both subsequently retired from the Episcopate and from the Church.

In 1892 the Revs. J. Renny and Philip X. Eldridge were elected by the General Synod as Coadjutor Bishops, and were consecrated on June 24th, 1892, in Emmanuel Church, Gunnersbury.

In 1893, Bishop Eldridge was elected Presiding Bishop, vice Bishop Sugden, who felt compelled, on account of ill health, to retire from office.

Bishop Renny died July 26th, 1894, after a long and painful sickness; and on June 20th, 1897, Bishop Sugden entered his eternal rest.

Bishop Gregg having been pronounced insane, and Bishop Richardson having ceased to hold any jurisdiction, earnest efforts were made to bring about a reunion of the two branches of the Church in England, and these efforts were, on Whit-Tuesday, May 15th, 1894, crowned with success—the two long-divided sections of the Church coming together on that day, and organizing as one General Synod.

At the General Council held in Chicago, June, 1894, a communication was received from Bishop Eldridge as follows: "It is with unfeigned pleasure and deep thankfulness to Almighty God that I am able to officially announce to you the reunion of the sections of our Church in England, after a separation of nearly sixteen years. Many attempts at reconciliation, extending from the time of Bishop Gregg's secession and his organization of the movement known as the Reformed Church of England, have been made, but until recently without success. Now, however, through the good hand of our God upon

us, the unhappy division in the past is completely healed. On the 15th inst. (May, 1894), the respective Synods of the two Churches met, and agreed unanimously to unite; and later in the day a General Synod of the United Church was duly organized. On motion of Bishop Gregg's son, the Rev. F. T. Gregg, B. A., seconded by one of our own ministers, the Rev. J. Anderson, I had the honor of being elected, by the unanimous and rising vote of the Synod, the Presiding Bishop of the United Church.

"It was decided that the Church should be officially known henceforth as 'The Reformed Episcopal Church in the United Kingdom of Great Britain and Ireland, otherwise called the Reformed Church of England.'

(Signed,)

BISHOP P. X. ELDRIDGE."

In 1900, this same Bishop reports that "this union has proved, through God's mercy, to be a most blessed and abiding one," the condition of the Church on the whole being a satisfactory one, although the numerical increase has not been large—1 Bishop, 24 Presbyters, 1 Deacon, 3 licensed lay readers, 1500 communicants, 2580 Sunday school scholars, and amount raised yearly, \$32,190.

At the meeting of the English Synod held in Christ Church, Tuebrook, Liverpool, in June, 1902, the arduous and faithful labors of Bishop Eldridge were lightened by the election of Rev. T. W. Bowman, M. A., Ph.D., of Christ Church, Liscard, to the Bishopric. The office was accepted by Dr. Bowman in a few earnest words. His jurisdiction will extend over the churches in the north. At this Synod meeting, Bishop Eldridge was re-elected Presiding Bishop.

CHAPTER XIX.

Work in Other Fields.

CANADA.

The work of the Reformed Episcopal Church in Canada began early in the history of our denomination, the church in Moncton being among the first to organize.

In 1875, Bishop Cummins said, "I cannot doubt that there is a wide and open door for the Reformed Episcopal Church to enter in that Dominion." The denomination in Canada has had much against which to contend, but through its varying vicissitudes there are workers there who have bravely upheld the banner of our Church. The secession of Bishop Gregg threatened to be a most serious detriment to the Canadian work, but the majority held firmly to the Reformed Episcopal Church, and the calamity was averted.

On August 10th, 1879, a meeting was held in Montreal for the purpose of organizing a Synod in the Dominion, to be "formed in accordance with the Constitution, and subject to the legislation and supreme control of the General Council of the Reformed Episcopal Church, as provided by Article V of the Constitution of the said Church." It also nominated, subject to the approval of the Council, the Rev. Edward Wilson, D. D., as Bishop of the new Synod. At this meeting the following motion was also carried:

"WHEREAS, It seems desirable, with a view to prevent a recurrence of the perplexities, divisions of opinion, and

heart-burnings of the past, that this Synod should mark its desire for a unanimity in the apparel worn by the Bishop and clergy in their ministrations; be it, therefore,

“Resolved, That the Bishop and clergy of this Synod be requested, in their public and official ministrations, to wear the black gown only.”

In 1888, the unhappy division in Canada was healed by a meeting of both parties on September 26th, and the forming of one general Synod, Bishops Ussher and Wilson resigning, and Bishop Samuel Fallows being elected as Bishop over the united Synod. Canada has at this time no resident Bishop, the Presiding Bishop of the General Council having a general oversight over the churches.

In Montreal, St. Bartholomew's Church held its first service December 23d, 1877, Bishop Fallows presiding. The Rev. Mr. McGuire, its first pastor, remained a little over a year. In June, 1878, Rev. Dr. Ussher took charge and a year later, with two-thirds of the congregation, he seceded and joined Bishop Gregg. The remainder of the people held service in a hall, with the Rev. Edward Wilson as pastor. On Bishop Wilson's consecration and subsequent call to Ottawa, service ceased to be held. In March, 1889, the unhappy division was healed, and services have since been carried on. Rev. Mr. Cook, now our missionary in India, was its late pastor, the Rev. A. B. Hubly succeeding him.

Grace Reformed Episcopal Church was organized in St. John, October, 1874, with the Rev. W. V. Feltwell, Pastor, he remaining until October, 1875. Through most discouraging circumstances and the injury of the great fire in St. John, the church struggled on. A new church was built on Charlotte Street, being opened in February, 1879. Through the death of one of its prominent

workers, Mr. Henry Jack, it was found that the church owed his estate \$2500, and the people became so discouraged with the burden of debt that the society was disbanded in 1885, the property passing into the estate of Mr. Jack.

In 1876, a promising church was organized in Digby, N. S., but through most distressing financial difficulties the work was given up after a few years.

In Chatham, N. B., a church was started in 1874, "and was prosperous for a number of years, but ceased to exist in 1890, more for want of a minister than anything else."

St. John's Church, Sussex, N. B., was organized in May, 1874, Rev. Mr. Feltwell being its first rector. Since June, 1885, Rev. A. M. Hubly has been its pastor. The congregation now owns a church building valued at nearly \$4000, and a rectory costing \$1700. Mission services are carried on in five adjacent towns, its total membership being 149.

The church in Moncton was the first Canadian church responding to the movement inaugurated by Bishop Cummins. From Ottawa also came one of the early responses to the call, and Bishop Cummins visited it, preaching and laying the corner-stone of a church there in September, 1874. Toronto and Brantford also were towns in Canada where the Reformed Episcopal Church found sympathizers during its early years.

NEWFOUNDLAND.

In this far-away section, the banner of the Reformed Episcopal Church has been uplifted by a few faithful souls.

At Clarke's Beach we have a church building, accom-

modating about three hundred, with a small school house adjoining the church. Here the Rev. Mr. Goodchild, who died in 1898, from a disease contracted by exposure in fulfilling his duties as a missionary, labored faithfully for a number of years. The people are poor and the work a most laborious one.

At New Harbour, there is a mission church under the care of the Rev. C. F. Hubbard. There are several outside stations connected with these missions. In 1891, the number of adherents in Newfoundland was six hundred.

BERMUDA.

The first service of the Reformed Episcopal Church held in this far-away spot dates back very nearly to the beginning of our existence. On Easter day, 1875, our banner was first raised, the name of the new church being St. George's, and its first rector the Rev. Anthony Bilkey. His successor was the Rev. Mr. Winfield, and later the Rev. J. Simpson Trotter.

In October, 1878, Bishop Fallows visited Bermuda and assisted in opening the new church.

For nearly ten years, Rev. Henry J. Wood, now in British Columbia, was the rector of St. George's, followed by the Rev. Ephraim Philips, who afterwards returned to the United States.

BRITISH COLUMBIA.

The work in British Columbia began with the early history of our denomination. In October, 1874, Dean Edward Cridge, three hundred and fifty communicants,

and a Sunday School of one hundred and fifty, of the Cathedral in Victoria, B. C., left the Church of England and formed a Reformed Episcopal parish, its organization taking place October 28th. A building lot was given the new church in 1875 valued at \$25,000, and a building was erected.

In the General Council of 1875, Rev. Edward Cridge was elected as a Missionary Bishop for the Pacific coast. He was consecrated in Emmanuel Church, Ottawa, Ontario, Canada, July 17th, 1876, by Bishops Cheney and Nicholson.

The work continued to be confined to the church in Victoria until about 1882, when the Rev. George B. Allen and his congregation of the Protestant Episcopal Church, applied for admission into the Reformed Episcopal communion, and services were also held in New Westminster, B. C., looking toward the organization of a church there. Bishop Cridge had been joined in his labors a few years before by the Rev. J. B. Chantrell, who afterward, on account of his health, was obliged to resign.

In 1886, the Rev. John Reid, D. D., united with the Reformed Episcopal Church from the Presbyterian fold, and became Bishop Cridge's co-worker. In this same year, also, the little church (St. Paul's) in New Westminster, called to its pastorate the Rev. Thomas Haddon, from the Wesleyan Church.

During 1894, a mission was established by the Rev. Mr. Haddon at Vancouver, and another was inaugurated in the northern part of Victoria.

In the following year, Rev. J. D. Wilson, D. D., became Bishop Cridge's assistant in Victoria, and the Rev. F. Ten Broeck Reynolds was called to New Westminster, resigning on account of his health in the summer of 1901, the Rev. W. M. Magrath taking the rectorate.

Rev. Dr. Wilson also resigned, and is now a professor in our Theological Seminary, Philadelphia, Pa.

Amid difficulties and opposition, the banner of the Reformed Episcopal Church is still uplifted in this distant section, and the churches thus far established bravely hold their own. May the Divine Head of the Church grant His blessing of consecration and growth upon the upholders of the truth in this portion of His vineyard.

CHAPTER XX.

Work in the South.

This branch of our work has always been one of deep interest to our denomination, and the noble and faithful Bishop who presides over this portion of the Lord's vineyard has endeared himself not only to those with whom he labors in the Lord, but to our whole Church.

We find in Col. Ayer's Memoirs, under date of December 15th, 1875, that he quotes as follows from a letter of Bishop Cummins: December 5th, ordained as "Deacon Mr. Frank C. Ferguson, not a novice, but one who in the Protestant Episcopal Church has been an earnest and faithful worker as a layman among his own race. . . . Rev. Mr. Stevens . . . proposes to open, on the first of January, 1876, in Charleston, a training school for the education of colored candidates for the ministry."

A Convocation was held representing six colored churches, which requested admission into our denomination, and at the General Council of 1875, Rev. Benjamin Johnson, a native of South Carolina, and a former chaplain in the Confederate Army, was appointed as an evangelist, to labor among them, and he was soon joined by the Rev. P. F. Stevens. At the beginning of 1876, there were about seventy communicants, three colored clergymen and eight churches.

Perhaps we can give no better account of the work than to quote here a communication of Bishop Stevens, courteously prepared at the writer's request for this history. Bishop Cummins was greatly interested in this work, and

in 1875 spent some time with these churches in Charleston.

"In 1875, Rev. P. F. Stevens, of South Carolina, joined the Reformed Episcopal Church. Mr. Stevens was a Southerner, born and bred. A graduate of the State Military Academy located in Charleston, S. C., he early became an officer therein, and finally rose to be its superintendent. Called to the ministry, he resigned from the Academy, was ordained, and took charge of a country parish of the Protestant Episcopal Church. A large number of slaves belonging to his parishioners formed part of his field. Supplementing the teaching of the owners, the ministry of his predecessors, and that of Methodist ministers who had been from time to time employed to preach to the Negroes, Mr. Stevens, at the close of the war, had enrolled several hundred of these slaves as communicants of the Protestant Episcopal Church. Most of these deserted the Church on emancipation, and Mr. Stevens had to begin almost afresh. Gradually regathering his scattered flock, he built several chapels, other than the old special plantation chapels, out on the highways, accessible to all. In 1875, he had gathered into these chapels some four hundred communicants, and had two men prepared for Deacons' orders. These men, although examined by two of the leading presbyters of the Diocese, were twice rejected by the Standing Committee. Seeing the impossibility of these men and congregations obtaining recognition by the diocese, although the Bishop was in sympathy with his efforts to secure such recognition, Mr. Stevens advised them to apply for admittance into the Reformed Episcopal Church, recently organized by Bishop Cummins. Their application was favorably answered, and the Rev. Ben Johnson was appointed evan-

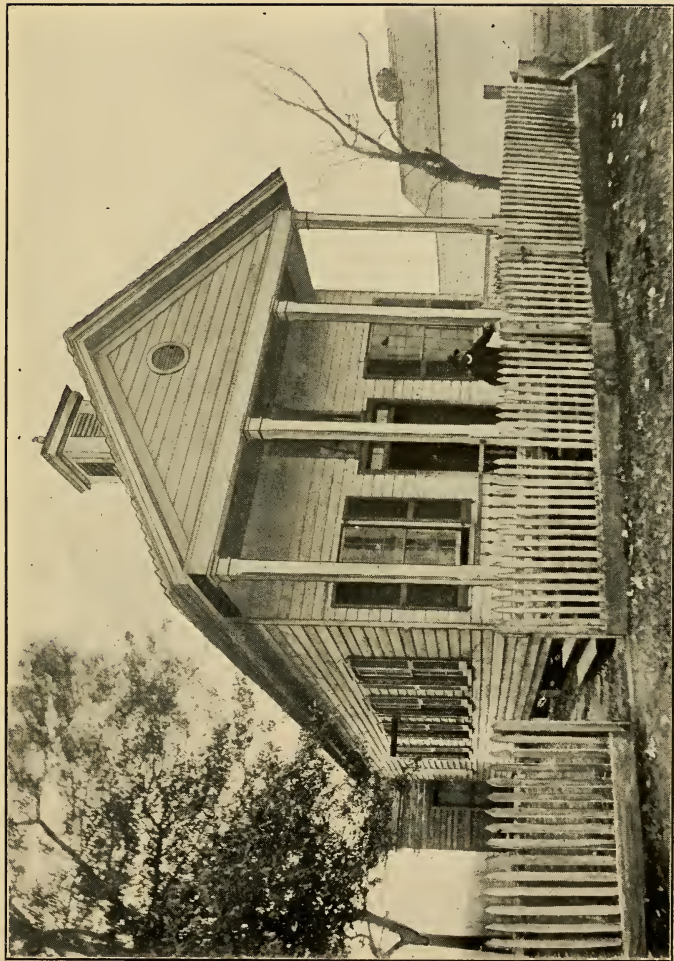
gelist to receive and organize them. Mr. Stevens, shortly after this, himself joined the Reformed Episcopal Church, expecting to go into other work. Bishop Cummins ordered him to report to Evangelist Johnson, who assigned him to his old work among the blacks. In 1879, he not being present, the General Council elected him Bishop of the Special Jurisdiction of the South (the work among the Freedmen). There are now some forty stations in South Carolina, with thirteen ordained ministers and fifteen hundred communicants under his care."

At the meeting of the South Carolina Convocation, held in Immanuel Church, Middle St. John, S. C., December 4th, 1901, Bishops Stevens made the following report: "In the course of the year, I have held 104 services, 62 quarterly visitations, administered the communion 16 times, and confirmed 50 persons."

The following is the report on the state of the Church: Churches, 38; communicants, 1981; total collections, \$2653.18; value of property, \$17,371.

REPORT OF MISSION SCHOOL.

The twelfth session of the Reformed Episcopal Parochial School, Nassau Street, Charleston, S. C., began October 1st, 1901, with an enrollment of 85. The branches taught are reading, arithmetic, geography, history, spelling, language, grammar, writing and the Bible. The school assembles each morning at 9.30 for religious exercises, responsive Bible reading, hymns and catechism. After these, the primary classes remain in the large room and the advanced pass to the study room. To make good men and women of our boys and girls is the mission of our school. Within the last five years, eight of our pupils



ISRAEL CHURCH, CHARLESTON, S. C.

entered Avery Institute, Charleston, and one the State College, Orangeburg.

Of the above numbers, three graduated in the class of 1901, Avery, one as its valedictorian, and has this October entered Fisk University, Tenn.; one is teaching in this State, many others are working at trades.

The Bible is one of our text books, and we endeavor to have the children feel that it is the Book of books, and that Jesus loves them with an everlasting love. We often hear from those who have passed from us, that they are striving to do His will. We receive letters from one of our boys who is bearing arms for his country in Manila. May God make him a Christian soldier. We ask the prayers of the dioceses, that the good Lord will direct and keep them until the perfect day.

There are many improvements that would add to the comfort of our school and make our work more effective. Still, we are hopeful, and trust that in the near future we shall be able to strike out this part of our report. We are always glad to see visiting friends.

Respectfully,

MISS E. E. SANDERS,

REV. E. A. FORREST,

Teachers.

CHAPTER XXI.

Work in Foreign Lands.

The Reformed Episcopal Church has from the beginning been a Missionary Church. As early as the second General Council, a resolution was passed "That, in the judgment of this Council, it is important that missionary societies be at once organized in our parishes, for the promotion of this end." Early in our history, aid was given to various mission causes: in Sierra Leone; the McAll Mission, France; work in Japan, under Mrs. Laura H. Pierson; the work of Rev. G. M. Gardner in China, and to efforts in various parts of India, an attempt also being made to establish a mission in Alaska.

Our church in Germantown is a notable instance of a missionary church. Its rector, Rev. D. M. Stearns, has been the instrument of collecting large sums of money for mission work, Miss Hammer, the Treasurer of our Missionary Society, reporting, in the year 1898, some \$21,000 through this church and its pastor.

At first, the work of our denomination was carried on through the Woman's Union Missionary Society, the American Board of Commissioners for Foreign Missions, etc. That work through the channel of the former was an obligation laid upon us, and one which should be recognized more than has been done, is the feeling of some of the friends of the Church, and while the largest part of our work is now in our own station in India, funds are still sent to other places.

Our early attachment to the Woman's Union Mission-

ary Society grew out of the action of the New York and Philadelphia Synod, which was confirmed by the General Council held in Peoria, Ill., in May, 1885, the resolutions adopted being as follows:

1. *Resolved*, That the largest sum possible be raised during the ensuing year, to be appropriated as far as it will go, to sustaining such one of the missions of the "Woman's Union Missionary Society of America for Heathen Lands," or such department of any, as shall be found within our means, said sum to be understood as pledged by the several parishes contributing thereto.

2. *Resolved*, That an earnest appeal be made to all our parishes in the United States and British American dominions, which have not already done this, to establish at once mission bands, or parochial auxiliaries, of the Woman's Union Missionary Society, with the specific object of raising funds for the field selected, and that all be urged, so far as may be found practicable, to concentrate their efforts and gifts for foreign work upon that particular mission.

3. *Resolved*, That a committee of five, residing in or near New York City, be appointed to organize and carry forward this work, and to keep up the communication with the Woman's Union Missionary Society necessary for the purpose.

The committee appointed by the chair consisted of Rev. Messrs. A. M. Morrison, J. Howard-Smith, D. D., William T. Sabine, D. D., and Messrs. W. H. Reid and Alex. G. Tyng. This committee organized June 15th, 1885, with Dr. Howard-Smith as Chairman.

On motion of Dr. Howard-Smith, it was

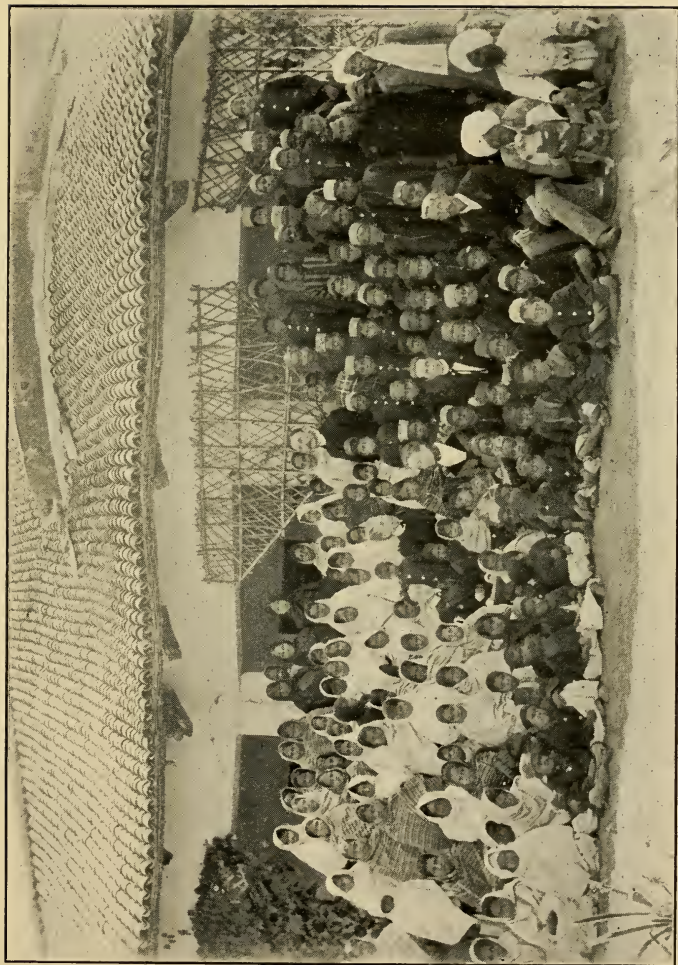
"*Resolved*, That we choose the station at Cawnpore, India, as the field for our present work."

While some of our Church workers still labor for the foreign field through this channel, we now have a flourishing mission station under our own denominational name.

Although the resolution reads, "during the *ensuing year*," etc., it would seem as if some action might be taken by the General Council which would either revoke the resolutions offered at Peoria, or recognize more fully, in connection with our Indian work, the obligation which some of our church members feel to be still binding us to the Woman's Union. The work through our own denomination has been richly blessed and continues to show to those who labor there the possibilities of yet greater and wider openings for the proclaiming of the Gospel to darkened souls.

At the General Council held in Boston, Mass., in May, 1889, the Woman's Foreign Missionary Society of the Reformed Episcopal Church was formed, and Mrs. Katherine S. Nicholson was elected its President, and by re-election has since that time carried on the affairs of the Society and proved a most able and consecrated manager.

In October, 1889, Mrs. Elizabeth M. Bacon, of Christ Church, Peoria, Ill., gave herself to the work in India, and without salary, and alone, went to that far-off land. We do not carry our denominational lines into the field. It is only at home that we define them, and although our Church has under its charge this section of India, its sole aim and work is for souls. In November, 1890, after working in Calcutta and Cawnpore, Mrs. Bacon went to Lalitpur, our present mission station. Here she bought a bungalow of seven rooms, with twenty-nine acres of land, and in less than two months had started two



REFORMED EPISCOPAL ORPHANAGE, LALITPUR, INDIA.

schools. In 1891, an Orphanage was opened, and numbers in the vicinity of from two hundred to three hundred children. There is a small church, and hospital and zenana work is also carried on. Mrs. Bacon was at one time assisted by Miss Eberle and Mrs. Hedrick, who were obliged, on account of their health, to give up their work.

On December 17th, 1898, Rev. David T. Van Horn, a student of our Seminary, and a truly consecrated missionary worker, sailed for India. In September, 1899, Miss Elizabeth Graydon, of Ottawa, and Miss Martha Bartley, of Philadelphia, answered a call for added help in India, and sailed for that far-off land, the support of the former coming from the Church of the Atonement, Germantown, Philadelphia, and the latter from Emmanuel Church, Philadelphia.

In May, 1900, the Treasurer reported receipts of \$3940.20, and expenditures of \$3924.58, with a total of 67 orphans supported by churches and individuals, and several Bible readers, together with the Katherine S. Nicholson School, supported by St. Paul's Church, Philadelphia.

In 1898, a crisis seemed to come in our foreign mission work. Through lack of income and of personal help in India, it was thought it might be expedient to transfer the work to some Board of Foreign Missions, and letters had even been exchanged regarding the matter. At this date, October, 1898, a letter was received from the Rev. Mr. Van Horn, offering his services as a missionary of our Church, and with a real sense of Divine guidance, Mr. Van Horn was elected to such work. He was ordained in Philadelphia, and reached India February 22d, 1899, at once taking up the study of the language.

A second station was started at Bansi, where there was a bungalow and about thirty acres of land. In October, 1899, the Rev. H. S. Hoffman, D. D., offered to purchase the place, repair it and vest the title in the Reformed Episcopal Board, calling the station the Mrs. H. S. Hoffman Mission, as a memorial to his wife. This offer was duly accepted.

Lalitpur is in the Northwest Province, with an area of 1943 square miles, and a population of some 200,000 or more, most of whom are in spiritual darkness. The nearest mission station is Jhansi, some seventy-five miles away. One can therefore see at a glance the privileges as well as the great responsibilities resting upon us.

In 1900, the Orphanage included 72 boys, 91 girls; 60 of whom are supported by friends in America. The children are taught shoemaking, carpentering, tinning, sewing, weaving and cooking. The attendance in the Sunday schools is 170.

Our representatives in India are eight Christian teachers and preachers (native), Mr. and Mrs. Monk (Eurasians), Miss Watson, Miss Bartley, Miss Graydon, Rev. Mr. and Mrs. Van Horn, and Rev. Charles R. Cook, M. D.

In 1900, a special fund for the famine sufferers was received through *The Episcopal Recorder*, and forwarded, amounting to about \$948.88.

In his report to the General Council of 1900, Rev. Mr. Van Horn says: "I firmly believe that the Holy Spirit has commissioned the Reformed Episcopal Church to this people, 'To open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Me.'"

The Woman's Foreign Missionary Society is under the direction of the Board of Foreign Missions.

"Its object shall be to spread missionary literature among our churches, to carry on the work of the Woman's Union Missionary Society, a channel already accepted by General Council for missionary effort, to forward money entrusted to it for other missionary work, and to raise funds to enable the Reformed Episcopal Church to send the Gospel to the heathen, as new appeals may come to the Council, and thus to 'hasten the coming of our Lord.'"—Article II of Constitution.

The Reformed Episcopal Church suffered a great loss in the death of Mrs. E. M. Bacon, the pioneer missionary in India of the denomination. On August 27th, 1900, she remained in her room, complaining of weariness. On the morning of September 4th, she superintended the giving of grain to some beggars at the gate, and at night she had gone to her reward, a victim of the dreaded cholera. It seems fitting to add a word in regard to this noble woman. Mrs. Bacon and her husband were charter members of Christ Church, Peoria, Ill. Together they labored in this church until the death of Mr. Bacon, when the call seemed to impress itself upon her to go to the foreign field. One of Mrs. Bacon's last gifts to Christ Church before leaving home was a rectory and general help in addition toward the purchase of the church lot. She then gave herself to the work of foreign missions, buying the property in Lalitpur, and then deeding it to the Reformed Episcopal Church. It was surely God's dealing, that two years before her death Rev. Mr. Van Horn joined her and became familiar with the work, so that he, with his wife, long a loved co-worker of Mrs. Bacon's, were ready to assume the charge which the

tired hands laid down. It seems a sweet memory of her that the last act of her life was the dispensing of food to the hungry at her gates, just as she had so often given the Word of life, the Bread from heaven, to the hungry souls about her home, and "many will arise and call her blessed."

We take the following from *The Episcopal Recorder* of October 18th, 1900:

"At a meeting of the Board of Foreign Missions, held on the afternoon of October 9th, 1900, the following minute relating to the sad death of Mrs. E. M. Bacon, was unanimously adopted:

"Inasmuch as there has come to this Board of Foreign Missions of the Reformed Episcopal Church the sad intelligence of the death of Mrs. E. M. Bacon, the pioneer and founder of our foreign missionary work in India, be it hereby put on record:

"*First.* That being, as a Board, deeply moved by this inscrutable providence, we earnestly urge the entire membership of our communion to recognize in the event and in the example of the Lord's hand-maiden, the Divine call to a fuller consecration to Christ, to larger faith, to greater and more heroic zeal, and to more earnest efforts to bear the precious Gospel of Christ to the benighted heathen.

"*Second.* That we feel moved to tender, devout thanksgiving to the great Head of the Church for having put it in the heart of Mrs. Bacon to inaugurate the foreign missionary work of our communion in Lalitpur, India, and for the guidance and blessing vouchsafed by the Holy Spirit to her, so that she was permitted to bring the mission to its present condition of prosperity and promise.

"*Third.* That, while we express the profound sorrow

of our hearts that we shall not again on earth behold her face nor hear her voice of appeal for the neglected orphans and unsaved souls in India, we will embalm in our hearts the memory of her Christlike spirit, unselfish devotion, untiring zeal, and purity of purpose in starting and for more than ten years prosecuting the missionary work of our Church in India, and that we are and will ever be stimulated to more earnest prayer and larger pecuniary aid to sustain and extend the mission for which she sacrificed her life.

"Fourth. That to give immediate and practical effect to this solemn dispensation of God's providence, we suggest that there be held in all the churches of our communion, on Wednesday evening, November 14th, a special Missionary Memorial Service, for the purpose of not only rehearsing the life and work of the beloved laborer whom the Lord called from toil to rest and reward, but for stimulating a larger missionary spirit among our people, and for uniting their prayers and gifts in the support of those upon whom now rests the responsibility of our missionary work in India.

"Fifth. That, in view of the fact that we are indebted to Mrs. Bacon for the founding of the mission, and that through all the years of its existence she has made great sacrifices for its success, and that she was called home while in active work, the Orphanage at the said mission shall be, and is hereby, designated for all time to come 'The Elizabeth M. Bacon Orphanage.'

"H. H. SINNAMON, *Secretary.*"

The writer had been promised some personal reminiscences of her work in India by Mrs. Bacon, but a few weeks before her death she wrote that, while she had

started such an article, she had been so overburdened with work that she must leave it in the writer's hands to add what she thought wise to this history. The following, evidently intended as the fulfilment of this promise, was found among her papers and sent to Mrs. Nicholson. It is in Mrs. Bacon's own handwriting:

LALITPUR, INDIA, April, 1900.

"It is hard to tell when the first thought came of coming to India, but it was in the year 1887, soon after my dear husband had been gathered to his last home, and life seemed to have lost all its joy. It was then I heard a returned missionary speak of the terrible condition of the widows in India, and how hopeless their lives were to them in this world, or in the next. Then our own blessings and riches in Christ came before me, and I asked God to fill me with His Spirit and show me if it was His will that I should take the blessed Gospel to some of them. Having only a small income of my own, I applied to the Woman's Union, and also Presbyterian societies, to send me as their missionary, but they both thought I was too old for the service. So, feeling sure the Lord was leading me, I asked the Woman's Union Society to let me go under their protection, and I would pay my own expenses, which they very kindly allowed me to do. So I came out with two of their missionaries—Dr. Alice Ernst, and Mrs. Anna Hedrick—to Calcutta, arriving there the end of November, 1889, where I remained, with the exception of one month (which was spent in Cawnpore), till the following October. Studying the language was the first and chief work, and the days passed very happily in this way, with the sweet companionship of Miss Gardner, Dr. Ernst, and Miss Easton.

"In October, wanting to try my hand in a small school, I made the attempt to start one in two or three localities, but was made to understand that I was trespassing on the ground of other missions; so, hearing of a large tract of country lately opened by a railroad, where there were few missionaries, and in company with Mrs. Holcomb, from Jhansi, I went to several towns, among which Lalitpur seemed the most favorable. Not in any place was there a room or house to rent, but in Lalitpur was a bungalow for sale, so buying seemed the only way open. Rev. James Holcomb very kindly transacted the business for me. He and his wife were most hospitable, and I spent many happy days with them. Lalitpur district joins Jhansi District, and was quite separate until two years after our mission was started, then the government united the two, and now it is largely administered from Jhansi.

"The opening of the work was slow and difficult, there having been no girls' schools or zenana work before. A young native Christian woman from Lucknow came to work with me, and we started out together to find a room or house for a girls' school, taking a man servant with us, who carried a stick to keep off the dogs, men and boys who followed us. They had never seen a European lady *walking* through the little narrow streets before. We found a small mud house, with a little courtyard inside, where was one of the hideous idols, found in so many places, for the family to worship. We had the house white-washed and put in order, and started out to find scholars. This was most difficult. There had never been any school for girls before, and the few women who ventured to talk with us, through a partly open door, could see no need of any. One woman said, 'I would

rather see my girl dead than have her able to read.' Others said, 'Girls should know how to cook their husband's food, and reading was a shame to a woman,' and so on all through the streets, and we made no progress. Then we bought some muslin and made kurtas, and showed them to the women, and told them we would teach them to sew, and, when they had finished a kurta, they might have it. This bait drew them, so we engaged a 'Dai' or woman to gather the children, as they have no idea of time, and told them to come in the morning. The next morning we took down the kurtas, cut in different sizes, and had not long to wait till about a dozen little brown-faced, frightened children appeared at the door with the Dai, who was trying to push them into the room, for it was to her advantage to have the school, as we paid her two rupees a month for collecting them. It took many weeks to make them understand we really wished to help them—they could not understand a disinterested motive; there were always rumors around that we were going to take all the children to America, and for several days at a time not a child appeared; but we quietly sat there sewing, and they would all come back again. We had a large, interesting school, and they soon enjoyed reading, and counting, and their Scripture verses, and the bhayans or hymns were always a delight to them, and others, too, for the women in the zenanas would ask the school children to go and grind their grain in their houses, for they sing as they grind, and the women wanted to hear the children sing. So the Gospel story was sung in many homes.

"Those pioneer days were happy days, and we were much among the people, for we had no conveyance, and walked up and down to the school through heat and rains,

thus meeting many women and children on the way, talking to them as we went along.”

Rev. Mr. Van Horn has become the Superintendent of the work in Lalitpur, and Mrs. Van Horn the Superintendent of the Orphanage.

On October 20th, 1900, the Rev. Charles R. Cook, M. D., a graduate of our Theological Seminary, and afterward graduated an M. D. from McGill University, Montreal, Canada, sailed for India, to represent our Church there as a medical missionary, that through his ministrations to the body he might also bring a cure to the soul from the Great Physician who hath “sent His Word and healed them.”

At the meeting of the Board of Foreign Missions, held May 31st, 1901, the Rector of Christ Memorial Church, on behalf of the parish, stated that, if it met with the hearty approval of the Board, arrangements would be made to secure and equip a hospital in connection with our work in India, and asked that a committee be appointed, with power to carry the proposal into effect.

The following resolutions were unanimously passed:

Resolved, That we are ready with open hands to receive this gift as a token of Providence, and that we give every assurance of our willingness to co-operate heartily in putting into speedy execution the donor's desire.

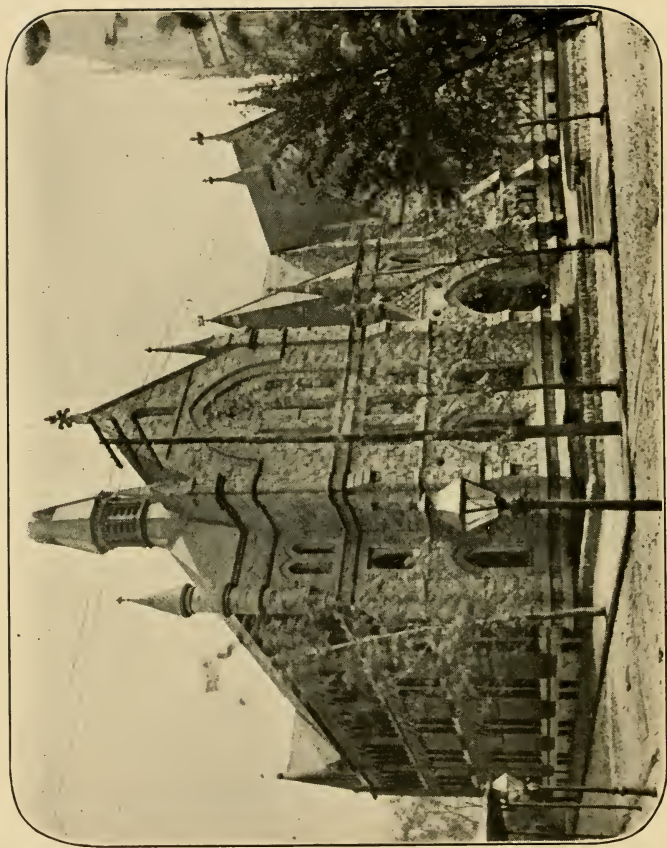
Resolved, That we hereby name the following committee of co-operation: Dr. Dager, Dr. Tracy, and Mr. W. H. Allen.

Early in 1902, the Board of Missions decided to make a change in our foreign work, Dr. Cook being placed at Lucknow, India, a city of some 270,000 inhabitants, there to establish a dispensary and hospital and to do

evangelistic work. Some of the older girls were sent to Miss Dietrich in Cawnpore, and Miss Graydon was sent to an independent mission in Calcutta.

A home for the girls in Lalitpur has been secured by special contributions, and our work seems to be growing in all its departments.

Through subscriptions, a memorial tablet is to be placed at the grave of Mrs. Bacon, where her life was laid down for the service of her King in far-off India.



REFORMED EPISCOPAL THEOLOGICAL SEMINARY,

CHAPTER XXII.

The Reformed Episcopal Theological Seminary.

On the corner of Forty-third and Chestnut Streets, in West Philadelphia, Pa., stands the beautiful Christ Memorial Church, erected as a memorial to Mrs. Charles M. Morton by Miss H. S. Benson, and next it the Theological Seminary. It was formally opened in 1887, with eight students. Each student occupies a separate furnished room, and the building is heated with steam. It possesses a good library, to which are added volumes from time to time by different friends of the Church.

A new feature has recently been added to the Seminary, in the way of evening classes for young men who, desirous of entering the ministry, are yet unable to give up the hours of the day to their studies.

The receipts for the Seminary to April 30th, 1900, for the three years from the previous Council, were \$40,718.52, and its expenditures were \$38,298.42.

This Seminary is open to all denominations. "The requisites of admission are evidences of personal piety and a call of God to the ministry." The expense to the student is \$20 a year for the care of the room, and \$10 for gas and heat. There are two terms, the first from the third Thursday in September to the 24th of December; the second from the 3d of January to the Thursday after the first Tuesday in June, with a week's vacation at Easter.

There is a Preliminary Department connected with the Seminary, where students can obtain the necessary

foundation studies, enabling them then to enter the regular three year course.

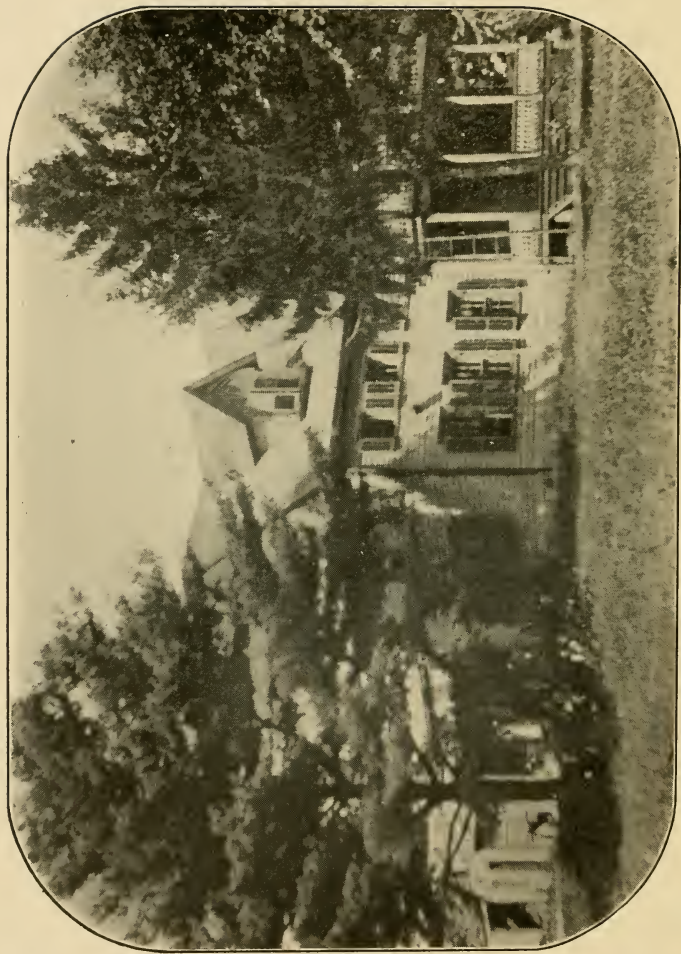
From the Hand Book of 1901 we quote the following:

“Students previously graduated, 40; students in middle class, 2; students in junior class, 3; students in Preparatory Department, 8.”

In 1901, the Rev. Joseph D. Wilson, D. D., was added to the list of professors in the Seminary.

The Reformed Episcopal Church needs young men for its ministry, to take the places in the years to come of those who have borne the burden and heat of the day; young men thoroughly consecrated and then deeply imbued with the conviction that the Reformed Episcopal Church is their particular field of labor, a Church characterized for purity of principles and thoroughly evangelical teachings. May He who is the great Head of the Church and the Divine Teacher lead more of the young men of our churches to turn their thoughts to this call of God to service in this portion of His vineyard.

A new branch of the Seminary was inaugurated in 1900. Young men are invited to come to the Seminary one evening each week to meet one of the faculty, and be instructed in the various essentials of the ministry of our Church, its beliefs and principles. These men are not asked to enter our ministry, but in this way any who are contemplating the step can become familiar with our denomination, and the faculty can on their part judge of the work they can do, and, as it were, select those who by their consecrated lives and adaptability for the work it would seem wise to encourage to enter the regular course of study. In 1901, the first year, some seven or eight were in the class.



BASSINGER HOME, MURRAY HILL, N. J.

CHAPTER XXIII.

The Bassinger Home.

In 1891-92, Dr. Bassinger, of Murray Hill, N. J., conceived the idea of a home for the ministers of the Reformed Episcopal Church, who, having spent years of faithful service in the denomination, were either too disabled or too aged to continue in her active ministry. In the spring of 1892, the Synod of New York and Philadelphia convened in St. Luke's Church, Cambridge, Mass., and at that time the proposition was submitted, with the offer of three acres of land and \$500 in money, provided ten others would give equal shares. A committee, consisting of the Revs. George W. Huntington, W. A. L. Jett and Messrs. George C. Miller, Joseph Barton and Wm. W. Lathrope, were appointed to visit Murray Hill and meet with Dr. Bassinger. On consultation with the Doctor and his wife, it was decided that, in place of the gift of land, a substantial farm house and farm would be given. The deed was made out to this committee, and the object was stated that it should be "a home for aged and disabled ministers, their wives and daughters dependent upon them for support." This home is under the care of the Synod, the committee having discretionary power as to admittance into the home. There is a small endowment of \$2000, its further support being by voluntary contributions.

Two of our faithful workers and their wives have found this a quiet place in which to rest and wait for the call

to come up higher. Both have now gone home—the Rev. J. S. Harrison, M. D., and the Rev. J. Simpson Trotter.

The Committee in charge of the institution are: Bishop W. T. Sabine, D. D., W. D. Stevens, Mr. George C. Miller, Mr. W. W. Lathrope, and Rev. W. A. L. Jett, Treasurer

The home is situated near St. Luke's Church, Murray Hill, N. J., and is about twenty-three miles from New York City.

CHAPTER XXIV.

Young People's Societies.

The work among the young people of the Reformed Episcopal Church had its beginning even before the great wave of Christian Endeavor swept over this and other lands.

A prayer meeting for young people was inaugurated in the First Church, New York, in June, 1883, by Messrs. Sutcliffe and Mossop; and in this church, so often the pioneer in good works, two young men, Messrs. R. L. Rudolph and Daniel H. Rupp, planned a conference for young people, perfecting the arrangement to the minutest detail, and then laying the plans before the Revs. Drs. Sabine and Howard-Smith, Revs. Huntington, King and England, who warmly commended the project.

The first conference was held February 22d, 1886. In the following week, the Rev. Mr. England, of Emmanuel Church, Newark, N. J., called together the young people of that church for the purpose of organizing a prayer meeting, and in the same year every church represented in the conference was holding a young people's prayer meeting.

From this small beginning, the young people of other denominations in New York City became interested in the matter, and the result was the organization of a Young People's Society, composed of representatives of churches of all the evangelical denominations, and several large conferences were held. Then followed the organi-

zation of the Christian Endeavor movement, and this society was disbanded.

In 1888, the Philadelphia Conference was started, largely aided by the efforts of the Rev. W. R. Collins, then a student in the Seminary.

The organization of conferences in Boston, Chicago, Scranton, Baltimore and Toronto followed, and each year on Washington's Birthday and again during the autumn in most of these cities conferences are held in the various churches, and by addresses and the reading of papers, they strive to kindle and hold together the enthusiasm for the Lord's work among our young men and women, in and through the instrumentality of the Reformed Episcopal Church.

"The basis of representation is the membership of the church." In the New York Conference, for instance, "it is one for every ten communicants. Every member has a right to vote, but delegates must be chosen from among the young people. The Conference is not composed of societies or representatives of societies, but representatives of churches, who are therefore required to be communicant members."

Many of our churches have also Christian Endeavor Societies, such Society being officially recognized as a branch of our work by the Synod of Chicago in 1894.

The work among our young people is an important one, for upon them in years to come will rest the responsibility of wisely conducting the affairs of our Church.

The New York Conference has taken up the work in the South under Bishop Stevens. In what better way can we interest the young people of our churches in the interests of our denomination, than through these conferences, and what better line could be taken than through

their instrumentality to extend the knowledge of the principles of our Church among our young people? The early founders of our denomination were well grounded in these principles. They suffered for them and suffering is a teacher who impresses her lessons in a way never to be forgotten. Yet the knowledge is just as essential to-day among the young of our churches as it was then. It is through them that our Church of the future is to launch out into new fields and other sections, and our conferences ought to be the stepping-stones to that end. This is a thought that we need to realize more than we do, and which, if realized and carried out, would make these yearly meetings of far more value than perhaps they are, and would make our young people more enthusiastic and more filled with *esprit de corps* than ever before, and thus be the means of strengthening our cords and advancing the interests of our beloved Church.

CHAPTER XXV.

Lives of the Bishops of the Reformed Episcopal Church.

GEORGE DAVID CUMMINS, D. D., Founder and First Bishop of the Reformed Episcopal Church.

Who can tell the power of a truly consecrated life? It is like the circles caused by the casting of a pebble into the waters, ever widening, spreading, until they reach the farther shore. So a life dedicated to the service of God and consecrated by Him, ever widens in its influence, drawing more and more the lives of men into its circle and never ceasing its beneficent power until it reaches the homeland of God, and even then leaving behind its impression upon the souls it has touched.

Such a life was that of the beloved founder of our Reformed Episcopal Church. Poorly and inadequately can one who never knew or saw him do justice to a sketch of his life, and yet every one who is a member of the Reformed Episcopal denomination, who loves it and is willing to sacrifice much for it, ought to know something of him who suffered for the sake of the truth it would defend. On his twenty-first birthday, Mr. Cummins wrote these solemn and almost prophetic words: "Just twenty-one. What a crowd of thoughts pass through my mind on writing those words. I think of my history, the life I have lived, the scenes through which I have passed, the calling in which I am now engaged, and of the future—what I shall yet be, what will be the character of the rest of life's pilgrimage which lies before me, and whether the world will be any better and happier from the fact that a man-



Samuel Fallows, D.D. P. F. Stevens, D.D. J. A. Latane, D.D. T. W. Bowman, M.A., Ph.D. Philip X. Eldridge, D.D.
Wm. R. Nicholson, D.D. Wm. T. Sabine, D.D. George David Cummins, D.D. Edward (ridge, B.A. C. E. Cheney, D.D.

GROUP OF BISHOPS.

child was born into the world December 11th, 1822. Who can tell? The dark future answers not: but my own spirit can answer, through the aid of the Divine Spirit, it shall be so. May God grant it."

George David Cummins, one of four children, was the son of Maria and George Cummins, his father of Scotch, his mother of English descent.

He was born in Smyrna, Delaware, December 11th, 1822. When but four years old, the father of Bishop Cummins died, and in the autumn of 1833, at the age of eleven, the lad was sent to Newark, N. J., where he entered the school of a Presbyterian clergyman.

At fourteen, he entered Dickinson College, Carlisle, Pa., intending to study for the law, but when, during a revival in the college, in his seventeenth year, Mr. Cummins gave his heart and life to the service of God, he decided to enter the ministry. On July 8th, 1841, he graduated with high honor, delivering the valedictory oration, and receiving the degree of B. A.

"In March, 1842, he was appointed by the Baltimore Methodist Episcopal Conference to the Bladensburg Circuit, in the State of Maryland." It is said of him: "Active, earnest, enthusiastic, he did everything with his whole soul." How much stronger, and more able in the carrying out of the Master's great commission, "Go ye into all the world, and preach the Gospel to every creature," would our loved communion be to-day, if its members could have some of this enthusiasm and devotion of its founder.

The work of Mr. Cummins at this time was that of "life in a small village, going from chapel to school house, holding services for the simple village folk who formed in great part his congregations. He was as careful in

preparing his sermons, and as earnest in their delivery, as when he ministered to great congregations made up of the most cultured and intellectual people in the land."

While in college and in the years that followed, Mr. Cummins suffered from heart trouble, although his outdoor life was of great benefit to him.

His second year of ministerial work in the Methodist Church was in Charlestown, West Virginia.

In July, 1845, after most prayerful deliberation, he decided to enter the ministry of the Protestant Episcopal Church. He was accordingly confirmed in St. Andrew's Church, Wilmington, Delaware, by Bishop Lee, and was ordained to the Diaconate in the same church by the Bishop on October 26th, 1845, and became Assistant Minister of Christ Church, Baltimore, Md., in the spring of the following year, being associated with the Rev. Henry Van Dyke Johns, D. D. A year later, Mr. Cummins became Rector of Christ Church, Norfolk, Va., where he remained six years.

On the 24th of June, 1847, he was married to Alexandrine Macomb, daughter of Hon. L. P. W. Balch, of West Virginia. On July 6th of the same year, he was ordained to the order of Presbyter by Bishop Lee.

"He was seen year after year, working as few men do; but his reward was the priceless souls that he was allowed to present to the Lord." What a record for any young minister of the Gospel.

On July 3d, 1853, Mr. Cummins was called to the Rectorship of St. James' Church, Richmond, Va., entering on his duties September 1st. He successively filled the pulpits of Trinity Church, Washington, D. C.; St. Peter's Church, Baltimore, Md.; and Trinity Church, Chicago, Ill., and in all of them the same faithful preaching of the Gospel, the same untiring zeal, characterized his work.

In June, 1866, he was elected Assistant Bishop of Kentucky, while on a second trip to Europe, for the benefit of his own and his wife's health.

On November 16th, 1866, he was consecrated Bishop in Louisville, Ky. Here, sixteen miles from Louisville, Bishop Cummins bought a house and grounds, calling it Oak Lea, which he loved and enjoyed until compelled to sell it for financial reasons in 1870.

The clouds which in later years gathered around Bishop Cummins, beginning with those no bigger than "a man's hand," were nevertheless gathering slowly, but surely.

At the General Convention held in New York in October, 1868, he took a stand, as he expressed it, "on the old evangelical basis, now and ever . . . to keep this Church upon the platform of the Reformation." For long Bishop Cummins felt that the errors which all Evangelical Churchmen saw were creeping into their beloved communion, were to be met and conquered within its bounds, but after five years of struggle, when the Conventions of his Church gave no relief, and the Evangelical party found struggling useless, this opinion was changed.

In 1873, Bishop Cummins was asked to address the meeting of the Evangelical Alliance in New York, and on Sunday, October 12th, took part in a joint communion service held in the Presbyterian Church of which Dr. John Hall was the pastor. This act on the part of Bishop Cummins brought upon him a perfect storm of opposition and invective. It was then, after twenty-eight years of most consecrated ministry, that he withdrew from the Church in which he felt he could no longer consistently labor for his Master. There then gathered about him a few clergy and laity who, like himself, could no longer remain in the Protestant Episcopal Communion, and it was out of several prayerful conferences held

by these noble men that our Reformed Episcopal Church grew.

On December 2d, 1873, in the Young Men's Christian Association Building, New York City, a small number of persons gathered together and in solemn and prayerful spirit organized the Reformed Episcopal Church.

From that time until his death, in 1876, Bishop Cummins was earnestly engaged in aiding and building the new work. On June 18th of that year, he preached in Baltimore, leaving at night for his home in Lutherville, driving in an open carriage to the station after preaching in a densely crowded church. On Wednesday he was taken ill, and after intense suffering went home to the Saviour he had loved and served on the following Sunday, the 25th. One of his children asked him what message he had for his much loved Church. He said, "Tell them to go forward and do a grand work." His last words were: "Jesus! Precious Saviour!"

Bishop Nicholson, who knew and loved him, said: "No other man, be he transcendent as he may, can ever stand to the Reformed Episcopal Church in the same relation, for he was our Luther." At the age of twenty-two, it was said of him: "If that young man lives, he will be heard of throughout the length and breadth of this land."

"His sword was in hand,
Still warm with recent fight,
Ready that moment at command
Through rock and steel to smite.
His spirit with a bound
Left its encumbering clay;
His tent at sunrise on the ground,
At darkness ruined lay.
Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in Thy Saviour's joy."

BISHOP CHARLES EDWARD CHENEY, D. D.

Bishop Charles Edward Cheney, D. D., was born in Canandaigua, N. Y. He entered Hobart College, Geneva, N. Y., graduating with honor in July, 1857; and entering the middle class of the Virginia Theological Seminary in October of the same year, remained there one year, until November, 1858, when he became Assistant Rector of St. Luke's Church, Rochester. He was ordained Deacon by Bishop De Lancey in Trinity Church, Utica, November 21st, 1858. In August, 1859, he took charge of St. Paul's Church, Havana, N. Y. March 4th, 1859, he was ordained Presbyter by the same Bishop in Christ Church, Rochester. On March 11th, he assumed charge of Christ Church, Chicago, of which he still remains the beloved Rector and friend.

Bishop Cheney was early in sympathy with the Low Church party, and the bitter persecution for these very principles which he suffered at the hands of the Bishop of his diocese was a well known fact of the early seventies, together with his attempted trial in an ecclesiastical court. Bishop Cheney was one of the signers of the Chicago Protest, and his strong opposition to the doctrine of Baptismal Regeneration of infants, brought upon him the scathing condemnation of the Bishop of Illinois (Bishop Whitehouse), by whom he was declared to be degraded from the ministry. His attorney was Melville W. Fuller, afterward Chief Justice of the United States. During the three years of this persecution, the congregation stood by him, and thus pastor and people grew into the tender relations which still exist. The civil courts afterward rendered the decision that Bishop Cheney was submitted to an illegal trial and consequently the sentence pronounced was null and void.

The Boston *Post* of February 7th, 1871, said of the opposing party, doubtless they thought they were "exposing a tempting opportunity" (that of urging him in the court "to again come to the arms of the Church"), "but to-day Mr. Cheney occupies the position of a protestor before the country; he declares he has omitted a part of the service because he could not conscientiously bring his lips to utter the words. This is a high line for him to occupy—the moral attitude of Luther, Knox, Huss."

Dr. Cheney was one of the first to rally to the side of Bishop Cummins, and at the first Council of the Reformed Episcopal Church was elected the second Bishop of our denomination, being consecrated in Christ Church, Chicago, Sunday morning, December 14th, 1873, Bishop Cummins preaching the sermon, from 1 Peter v: 1-4.

BISHOP WILLIAM RUFUS NICHOLSON, D. D.

Bishop William R. Nicholson, D. D., was born in Green County, Mississippi, January 8th, 1822. In 1835, in attendance upon a Methodist camp meeting, he became a Christian, and in due time entered the Methodist Episcopal College at La Grange, Alabama, in preparation for the ministry. His first pastorate was in New Orleans, where he remained four years. He applied for admission to the Protestant Episcopal Church, and in 1847 was ordained by Bishop Polk. In the Protestant Episcopal Church, his first charge was Grace Church Mission, New Orleans; leaving there to assume the care of St. John's Church, Cincinnati, O., where he remained ten years. In 1859, Dr. Nicholson accepted a call to St. Paul's Church, Boston, Mass., and for thirteen years labored faithfully among this people. He received the degree of D. D. from Kenyon College, Ohio. In 1872, Dr.

Nicholson left Boston to take charge of Trinity Church, Newark, N. J., remaining there for three years. Then came his decision to enter the Reformed Episcopal Church, which he did, accepting the pastorate of the Second, afterward St. Paul's Church, Philadelphia, Pa. The church then was a small body worshipping in a hall. In 1877, it was in possession of a beautiful church property, costing \$180,000.

In May, 1875, Dr. Nicholson was elected a Bishop of the denomination, and was consecrated in the Second Church, Philadelphia, Feb. 24th, 1876. The sermon was preached by Bishop Cheney, from Isaiah vi: 5-7. Bishop Nicholson remained in charge of St. Paul's Church until June, 1898, when he resigned in order to give more of his time to Episcopal duties.

On June 7th, 1901, this grand man, able teacher, clear and sound preacher, faithful pastor, tender friend and beloved Bishop, passed to his reward. The funeral was held in St. Paul's Church, Philadelphia, Pa., June 11th, and the following day his body was laid in Forest Hills Cemetery, near Boston, Mass.

The following appears in the report of the Twenty-first Council of the Synod of New York and Philadelphia, held in the Church of the Reconciliation, Brooklyn, N. Y., October 16th and 17th, 1901:

"In loving remembrance William Rufus Nicholson, D. D., Bishop of the New York and Philadelphia Synod of the Reformed Episcopal Church, born January 8th, 1822; entered into rest June 7th, 1901.

"WHEREAS, It has pleased Almighty God to remove from our midst, by death, our honored and beloved brother and Bishop, who for over twenty years presided

in our Councils, and for nearly the same period was rector of one of our most important parishes; therefore be it

"Resolved, That we, the members of the Twenty-first Council of the New York and Philadelphia Synod, hereby express our sense of deep bereavement in the departure of our Bishop. He was one of our earliest leaders, a most intelligent and loyal supporter, a most fearless and efficient defender. In the Councils of our Synod, his presence was an inspiration, his counsel wise and safe, his message sound and truly evangelical. As a preacher of the 'glorious Gospel,' he was singularly massive in his grasp of truth, forceful and eloquent in his interpretation of it. His sermons are Christian classics. They are part of our inheritance.

"Resolved, That we hereby extend to the stricken household our tenderest sympathy in their sad bereavement."

The Memorial Committee were: J. Howard-Smith, D. D., William Tracy, D. D., H. S. Hoffman, D. D., F. H. Reynolds, William H. Allen.

"This parting scene of the ascension did more than harmonize the Saviour's life and character; it furnished forth to the world the truest instance of an affectionate fare-thee-well. . . . And that single fare-thee-well to His bereaved Church had in it a continuous power of blessing; for the sight of the hands as stretched out still was the last sight seen of Him, and therefore He still liveth in our minds as blessing still, blessing evermore."
—Last sermon preached by Bishop W. R. Nicholson, D. D., Church of the Reconciliation, Brooklyn, N. Y., May 19th, 1901.

BISHOP EDWARD CRIDGE, B. A.

Bishop Edward Cridge, B. A., was born at Bratton Fleming, in the county of Devonshire, England, in 1817. From 1843 to 1848, he was Gisborne Scholar and B. A. of St. Peter's College, Cambridge, when he was appointed Assistant Curate and Second Master of the Grammar School, North Walsham, Norfolk, and subsequently, from 1851 to 1854, he was incumbent of Christ's Church, Stratford Essex.

In April, 1855, he left England for Victoria, where he was appointed minister of the Victoria District Church from 1855 to 1865, and Dean in the same from 1865 to 1874. In 1874, the Dean, who was also Rector of the Cathedral, with all the officials and nearly the entire congregation, withdrew from the jurisdiction of the Anglican congregation. In withdrawing, they were compelled to lose the edifice, which they had completed only two years before. The reason for the withdrawal was that usual cause of trouble—ritualism. The rector and congregation opposing sacerdotalism and sacramentalism, and the bishop opposing the opposers.

On the morning of the day, November, 1874, on which the withdrawing congregation held their organizing meeting, letters and papers were received from Ottawa telling of the formation of the Reformed Episcopal Church. The meeting unanimously decided to unite with this body, and the "Church of Our Lord" was built and opened for service in January, 1876. The name was given by Sir James Douglas, former Governor, who continued a warm supporter of the church till his death.

On July 16th, 1876, Rev. Mr. Cridge was consecrated Bishop in Emmanuel Church, Ottawa, Canada, during a General Council held at that place, and assigned to the Episcopal Jurisdiction of the Pacific Coast.

BISHOP SAMUEL FALLOWS, D. D.

Bishop Samuel Fallows, D. D., was born in Pendleton, England, December 13th, 1835. Educated in England, he was about to enter Oxford University, when he came to America with his parents and settled in Wisconsin, graduating at the Wisconsin University in June, 1859. Two years previous he had been admitted into the Methodist ministry. During the Civil War, he organized a regiment and became its Chaplain, subsequently being made Colonel and later Brevet-Brigadier-General. In 1870, he was appointed State Superintendent of Public Instruction for Wisconsin, and four years later became President of the Illinois Wesleyan University at Bloomington. In 1874, he entered the Reformed Episcopal Church, and became Rector of St. Paul's Church, Chicago. He was consecrated a Bishop of our Church July 16th, 1876, in Emmanuel Church, Ottawa, Canada. The sermon was preached by Bishop Nicholson, from Col. i: 28, 29.

For a time Bishop Fallows resigned his pastorate to fulfil his Episcopal duties, but later again assumed the charge of St. Paul's Church, and still remains its rector.

Bishop Fallows is a writer as well as a clergyman, and as a soldier he was ever known for his bravery; as a citizen he is a staunch lover of country; and as an orator, he is "eloquent and stirring."

BISHOP JOHN SUGDEN, B. A.

Bishop John Sugden, B. A., was consecrated a Bishop of the Free Church of England by Bishop Cridge, of the Reformed Episcopal Church, and others, on August 20th, 1876, in Christ Church, Lambeth, England. He was received on letters dimissory from the Free Church of England by Bishop Gregg and the Standing Committee

of our Church in Great Britain. Bishop Sugden died June 20th, 1897.

BISHOP THOMAS HUBAND GREGG, D. D.

Thomas Huband Gregg, D. D., M. D., was born March 1st, 1840. He was confirmed June 23d, 1855, and graduated from Trinity College, Dublin. He was ordained Deacon in September, 1863, and Presbyter a year later in Salisbury Cathedral, by the Bishop of Salisbury.

Bishop Gregg was recommended as a suitable man to take charge of the Reformed Episcopal Church in England, and upon his election by the General Council, was consecrated in the First Church, New York City, June 20th, 1877, Bishop Cheney preaching the sermon, from Psalm lxxii: 16.

Bishop Gregg applied for letters dimissory in September, 1878, and abandoned the Church, attempting to inaugurate a new movement, under the name of the "Reformed Church of England," and some few of the Reformed Episcopal adherents joined him. His name was removed from our list of clergy May 27th, 1880, and in 1894 those who had left the Reformed Episcopal Church with him returned, and the division was healed. In 1891, Bishop Gregg's mind became affected, and he was placed in an insane asylum.

BISHOP PETER FAYSSOUX STEVENS, D. D.

Bishop P. F. Stevens, D. D., was born in Florida, June 22d, 1830. At the breaking out of the Indian War in 1836, his mother removed to South Carolina. In 1856, he entered the State Military Academy, Charleston, South Carolina, from which institution he graduated in 1849. Four years later he was appointed Professor of Mathe-

matics in this Academy, and Superintendent in 1859. In January, 1861, he was placed in command of a battery on Morris Island, guarding the channel of Charleston Harbor, from which place, with some of the cadets, he turned away the *Star of the West*. During his Superintendency of the Academy, he had been preparing for the ministry of the Protestant Episcopal Church, which he entered after some further military service. In his first parish, he found himself among a large number of slaves, several hundreds of whom were received into the Church, and organized them into separate congregations after the Act of Emancipation.

Rev. Mr. Stevens entered the Reformed Episcopal Church in 1875, and was placed in charge of those colored churches which had previously signified their adherence to the Reformed Episcopal Church. He was consecrated in Philadelphia, June 22d, 1879.

Bishop Stevens has labored among the colored race for many years; he has partially educated and ordained to the ministry some sixteen persons. There are some 2000 communicants in his jurisdiction.

BISHOP JAMES ALLEN LATANE, D. D.

Bishop James A. Latané, D. D., was born in Essex Co., Virginia, January 15th, 1831. He was a descendant of one of the oldest families in the State, and a great grandson of the Rev. Lewis Latané, who in 1685 fled from France to England after the edict of Nantes, and in 1701 came to Virginia, settling in Farnham, Essex Co.

James A. Latané was confirmed in the Protestant Episcopal Church in his seventeenth year. In his eighteenth year he entered the University of Virginia, and graduated there in 1852. Two more years were spent there in the

study of law, and then, feeling called to the ministry, he entered the Theological Seminary of Virginia. His first charge was Trinity Church, Stanton, Va., where he labored for fourteen years. On account of ill health, he resigned that charge and accepted a call to St. Matthew's Church, Wheeling, West Va., and from that church, after three years, on January 12th, 1874, he addressed his letter to Bishop Johns, resigning the ministry of the Protestant Episcopal Church.

He was elected a Bishop in the Reformed Episcopal Church in May of the following year, but declined the office.

Later he was again elected, and on his acceptance was consecrated in Philadelphia, June 22d, 1879, by Bishop Nicholson, assisted by Bishop Fallows.

At one time, Bishop Latané was pastor of the Bishop Cummins Memorial Church, Baltimore, Md., to which church he had been called from the parishes in Virginia which he had started. He resigned from that church after his call to the Church of the Redeemer, Baltimore, although for a time he remained pastor of both churches.

In May, 1900, Bishop Latané was elected Presiding Bishop of the Reformed Episcopal Church, and in October, 1901, at the meeting of the New York and Philadelphia Synod, he was unanimously chosen the Bishop of that Synod, which was united with the Missionary Jurisdiction of the South.

On Friday evening, February 21st, 1902, after a brief illness, this sainted and honored servant of God fell asleep in Jesus. The funeral was held in the Church of the Redeemer, Baltimore, on Monday afternoon, February 24th, and the interment was in Richmond, Va.

BISHOP ALFRED S. RICHARDSON, D. D.

Bishop Alfred S. Richardson, D. D., labored first in the Congregational fold at Southend, Essex, and subsequently at Clifton. He then entered the Free Church of England and the Countess of Huntingdon Connexion. He was admitted into the Reformed Episcopal Church as a Presbyter July 9th, 1877, and was consecrated a Bishop in Philadelphia, Pa., U. S. A., by Bishops Nicholson and Fallows, on August 20th, 1876. He retained his rectorship of Emmanuel Church, Great Malvern, Worcestershire, England, and in 1885 was chosen Presiding Bishop of the Synod of Great Britain and Ireland, and removed to Christ Church, Carlton Hill, St. John's Wood, London. Bishop Richardson has now ceased to hold jurisdiction.

BISHOP HUBERT BOWER.

Bishop Hubert Bower was born in Gloucestershire, England, in 1835, receiving his education at New College, London. He was settled in Devon for several years, and afterward in Brighton. He was elected Bishop by the General Synod held at Westminster, November 26th, 1878, and was consecrated at St. Saviour's Church, Littlehampton, by Bishops Richardson and Sugden on August 19th, 1879. He has now retired from the Episcopate and Church.

BISHOP EDWARD WILSON, D. D.

Bishop Edward Wilson, D. D., was nominated by the Canadian Synod May 27th, 1880. A special meeting of the General Council was called in Philadelphia on June 30th, and the Rev. Mr. Wilson was elected Bishop of the Synod of Canada, and was consecrated Bishop on July 1st,

1880, by Bishops Nicholson and Latané. He resigned the work in Canada in 1888, and since that time has taken no active part as Bishop, on account of continued ill health. He is now living in Metuchen, N. J.

BISHOP THOMAS W. CAMPBELL, S. T. B.

Bishop T. W. Campbell, S. T. B., was born at Three Rivers, Quebec, September 24th, 1851. Feeling himself called to the ministry, he entered Victoria University, Coburg, graduating in 1878. He then went to Toronto and became editor of the *Christian Guardian*, also editing the *Canadian Prohibitionist*. He was called as pastor of Woodgreen and Parkdale Methodist Churches, Toronto, and in 1885 entered the Reformed Episcopal Church, assuming charge of Christ Church, Toronto.

May 31st, 1891, he was consecrated Bishop by Bishops Fallows, Nicholson and Latané, in the Church of the Epiphany, Cleveland, Ohio. Bishop Campbell assumed the Bishopric of the Canadian churches, and then for a short period was rector of the Church of the Reconciliation, Brooklyn, N. Y., withdrawing, however, from our Church soon after the Council of 1897, and entering the Presbyterian Church.

BISHOP PHILIP X. ELDRIDGE, D. D.

Born at Woolwich, Kent, England, July 31st, 1846. Educated privately and at King's College and Milton Theological College; Assistant Minister of St. John's Church, Spalding, 1873-1881; Incumbent of Christ Church, Petersborough, 1881-1887; Incumbent of St. Jude's Church, Balham, London, 1887 to date.

Admitted to the ministry of the Reformed Episcopal

Church, 1878; General Secretary of the Synod of Great Britain, 1880-1888.

Elected Coadjutor Bishop by General Synod on May 10th, 1892, and consecrated Bishop in Emmanuel Church, Gunnersbury, London, on June 24th, 1892, by Bishops Sugden, Greenland and Baker.

Elected Presiding Bishop at General Synod held May 9th, 1893; and upon the union of the two sections of the Reformed Episcopal Church in England, on May 15th, 1894, elected Presiding Bishop of the United Church—a position to which he has been unanimously re-elected at each subsequent General Synod.

For some years Secretary of the National Protestant Congress, and still a member of the Imperial Council of the Imperial Protestant Federation, General Committee of the Protestant Alliance, and other societies.

BISHOP WILLIAM T. SABINE, D. D.

Bishop William T. Sabine, D. D., was born in New York City, October 16th, 1838. In 1859, he graduated from Columbia College, and from the General Theological Seminary of the Protestant Episcopal Church in New York City three years later.

In June, 1862, Mr. Sabine was ordained to the Diaconate by Bishop Horatio Potter, of New York, and in April of the following year was ordained a Presbyter of the Protestant Episcopal Church by the same Bishop.

Rev. Mr. Sabine was the Assistant Rector of St. George's Church, New York, from February, 1863, to the following December, when he accepted the rectorship of the Church of the Covenant, Philadelphia, Pa., remaining there until April, 1866. He became the rector of the Church of the Atonement, New York City, in May, 1866,

continuing there until, upon his entering the Reformed Episcopal Church, he accepted the position of rector of the First Church, New York, in April, 1874, where he is still its beloved leader. The degree of Doctor of Divinity was conferred upon Rev. Mr. Sabine in June, 1890, by the New York University.

Dr. Sabine was elected Bishop of the New York and Philadelphia Synod of the Reformed Episcopal Church, May 6th, 1902, his election being confirmed by the General Council May 7th, 1902. Dr. Sabine will be consecrated a Bishop of the Reformed Episcopal Church at the meeting of the New York and Philadelphia Synod, in October, 1902.

BISHOP J. RENNEY.

Elected by the Synod of Great Britain, 1892; consecrated, June 24th of that year, in Emmanuel Church, Gunnersbury, London. Died July 26th, 1894.

BISHOP T. W. BOWMAN, M. A., PH.D.

Rector of Christ Church, Liscard, England. Elected Bishop during the meeting of the English Synod in June, 1902.

CHAPTER XXVI.

Recollections—Clerical and Lay.

BISHOP CHARLES EDWARD CHENEY, D. D.

"Seventeen years ago next Tuesday, a mere handful of us gathered around him as our beloved leader (Bishop Cummins), and with prayer for the blessing of the Holy Spirit, organized the Reformed Episcopal Church. . . . My own personal acquaintance and friendship with Dr. Cummins began in the autumn of the year 1863, when he became the rector of Trinity Church in this city. . . . Solemnly, prayerfully, he acted on his own conscientious convictions. He resigned his place as the Assistant Bishop of the diocese of Kentucky, called around him a few like-minded Episcopalians, and on the ever memorable 2d of December, 1873, organized the Reformed Episcopal Church. The Rubicon was crossed at last; after years of patient waiting, prayer and trusting, we saw a Bishop of the old historic line at the head of a Church at once Episcopal, Liturgical and Evangelical."—*"The Remembrance of the Righteous," Seventeenth Anniversary, November 30th, 1890.*

BISHOP J. A. LATANÉ, D. D.

During even his seminary course in the Protestant Episcopal Church, convictions were beginning to force themselves upon the mind of James Allen Latané that there were errors in the old Church, but in the following years of his ministry in that Church, his mind was so filled with interest and the labors of his parish, that for

a time his early fears were laid aside; but these thoughts were again aroused by a conversation held with a former classmate after an ordination service, in which his friend claimed that the laying on of hands just witnessed by them invested the candidate "with all the functions pertaining to a real priesthood." Shocked beyond measure, and after a great struggle, Rev. Mr. Latané felt he must leave the Church which held such truths in its Prayer Book. He says:

"I must be true to my convictions; and, cost what it might, I must give up the ministry of the Protestant Episcopal Church. . . . In this state of mind, I went to church on the following Sunday morning, November 16th, 1873, feeling it was plainly my duty to preach the simple Gospel as best I could, where I was, until the Lord should open the way to a new field, and was in the vestry room of my church, reading over a sermon on the old text, 'As Moses lifted up,' etc., when the Senior Warden came in and said: 'Mr. Latané, have you heard of the secession?' Thinking he meant some political move somewhere, I said, 'No; what secession?' And in reply, I was informed for the first time that Bishop Cummins had that week decided to withdraw from the Protestant Episcopal Church, and on Thursday had addressed a circular letter inviting brethren like-minded with himself in the Protestant Episcopal Church to attend a meeting to be held in New York on the second day of December, 1873, for the purpose of restoring the old paths of their fathers and of organizing an Episcopal Church on the basis of the Bishop White Prayer Book of 1785.

"I made no comment. I could not express what I felt. It seemed to me a marvellous thing that in my distress and perplexity the Lord should have provided relief at

such a time and in such an unexpected way. And though it was some months before I saw my way to identifying myself with the Reformed Episcopal Church, on account of some special apprehensions as to some features in the new Church, yet from that Sunday morning I was in full accord with Bishop Cummins, was laboring for the same end, and knew that sooner or later my lot would be cast in, for better or worse, and to the end of my days, with the Reformed Episcopal Church."

COL. BENJAMIN AYCRIGG.

Benjamin Ayerigg, Ph. D., was born in New York, September 28th, 1804, graduating from college in 1824. He earned a reputation as a civil engineer, and "by a work on calendars made his mark among physicists. He declined overtures at one time made to him by the government to fill a position as astronomer." In 1849, he removed to Passaic, N. J. His valuable "Memoirs of the Reformed Episcopal Church," made an additional debt of gratitude which this Church owes to this, one of its most valued lay founders.

"I believe that the Alliance was the immediate cause of my writing to the Senior Warden, October 30th, 1873, giving my reasons for leaving that parish (St. John's), of which I had been one of the founders in 1859. . . . On November 12th, 1873, I became acquainted with Bishop Cummins, and since that date have made the affairs of the Reformed Episcopal Church my exclusive business. . . . This call to organize was the unpremeditated result of an unpremeditated meeting of Bishop Cummins, and the Rev. M. B. Smith, and the Rev. Mason Gallagher, and myself, at the home of Mr. Smith in Passaic, N. J., on November 12th, 1873. . . . Before

ten A. M. of November 13th, the Bishop said to Mr. Smith, 'Take pen and paper and write as I dictate.' The call dated November 13th was then written, approved by all, and the Bishop signed his name to it. He then left for New York by the noon train, taking the MS. with him, and with no remark about having copies printed. . . . To show that this action was unpremeditated and solemn, I will quote, as nearly as I can remember, my own words to the Bishop when, on November 13th, I returned the paper after having signed it: 'I would not have done that yesterday; I have seen so much of the backing and filling of the Low Church clergymen that I have lost all confidence in them; and since 1869 have not attended their meetings. But I have seen enough yesterday and to-day to convince me that you are not acting under a temporary excitement, to back down as soon as the excitement is over. Where you put your foot, there you will keep it, and I shall be satisfied if this result in nothing more than a single parish in New York for the present.'

REV. MASON GALLAGHER, D. D.

A name ever familiar to the Reformed Episcopal Church is that of the Rev. Mason Gallagher, D. D. Dr. Gallagher was educated in New York and at Dr. Sherwood's boarding school in Connecticut, finally graduating at Hobart College, in 1840. He was ordained Deacon at Waterloo, N. Y., July 15th, 1844, and Presbyter on November 12th, 1845. He was an active minister in the Protestant Episcopal Church until his withdrawal for matters of conscience in 1871. His earnest and sincere devotion to the Reformed Episcopal Church made him a beloved member of our communion. He died in July, 1897. His writings in defence and explanation

of the principles of our Church are valuable acquisitions in every Reformed Episcopal household and library.

We give his recollections of the ever memorable communion in the church of which Dr. Hall was pastor:

"I met Bishop Cummins for the first time in many years at the meeting of the Evangelical Alliance in October, 1873. I had greatly admired his address on missions in the Church of the Ascension, New York. His stirring speech on ritualism had indicated his view of the situation.

"I had left the P. E. Church in 1871, and was awaiting the action of the General Convention, before uniting with either the Presbyterian Church, into which I had been baptized, or the Reformed, to both of which denominations I had received invitations. I approached the Bishop and said: 'I had hesitated to speak to him, as I knew not how he had viewed my action.' I told him my state of mind. He said, very cordially, 'My dear brother, I think you and I are nearly in the same boat.' I asked him if he was willing to take part in a public communion with the delegates to the Alliance? 'Very desirous,' he said; 'I tried to get to the communion at which Dean Smith was present, in Dr. Adams' church, but being in the gallery, it was almost impossible.' Will you, if another communion service is held? 'Certainly, with pleasure.' I met Drs. Schaff and Irenæus Prime at the same meeting. The latter said that a communion service would be held the following Sunday in Dr. John Hall's church. I called on Dr. Hall, who said he would be greatly pleased if Bishop Cummins would take part. Meeting Bishop Cummins, Dr. Hall invited the Bishop to make the address, in delivering the cup. Dr. Arnot, of Edinburg, distributed the bread, the venerable N. Dorner,

of Berlin, pronouncing the benediction. The scene was one of the most memorable this earth has witnessed."

Also his recollection of the formation of the Reformed Episcopal Church: -

"On November 12th, I met him on his way to Passaic, where I was temporarily residing, to visit Dr. Marshall Smith, and to confer concerning a copy of the Prayer Book of 1785, a rare volume, procured from England, and about which we had conversed, as a suitable basis for a Reformed Episcopal Church.

"Bishop Cummins said he had just sent his letter declining further to exercise his Episcopal functions in connection with the P. E. Church, and his decision to leave that communion.

"I arranged to meet him in the afternoon at Brother Smith's. I found that Col. Ayerigg was at the house. He had called, and had met the Bishop for the first time. The Revolutionary Prayer Book was examined, a conference held that afternoon and evening, and adjourned to the next day. After prayer by the Bishop, it was resolved to issue a call, signed by him, for a convention of Episcopal clergymen and laymen, to meet on December 2d. at the rooms of the Young Men's Christian Association, New York, to organize a Reformed Episcopal Church. The Bishop carried the call to the printer.

"The visit of Col. Ayerigg was providential, and totally unpremeditated. as far as the issue of the meeting was concerned. It was but one of a number of such providential circumstances, showing the hand of God in the initiation and establishment of the pure, evangelical, Protestant liturgical Church. To this learned and venerable man this Church owes a debt of gratitude, which words cannot express."

CHARLES D. KELLOGG.

“Concerning the laymen who acted in the first General Council, I find but little to tell that would be of general interest. . . . It did seem surprising to the laymen, not quite a score in number, who assembled in the Y. M. C. A. parlors in New York City, on that memorable second of December, 1873, that of the hundreds who with them for years had longed and prayed for some sign of effective resistance to the encroachments of sacerdotalism and its concomitant errors, so very few were ready to respond when the door of escape from them was so graciously opened. . . . But the few of the laity who participated in the first Council had counted the cost and undauntedly stood by the still fewer brave ministers who, with Bishop Cummins, had met to consummate the exodus which seemed so plainly to be of God.”

REV. CHARLES H. TUCKER.

PHILADELPHIA, October 7th, 1884.

“I am thankful to state that I enjoyed the very great privilege of being one of the seven clergymen who were present at the rooms of the Y. M. C. A. in New York on December 2d, 1873; and participated in the organization of our glorious Reformed Episcopal Church.”

CHAPTER XXVII.

Publication Society and Church Papers.

The Publication Society was formed with the following object: to "publish the Prayer Book and Hymnal of our Church, also literature in the form of tracts, leaflets, etc., giving a history of our Church, the reason of its existence, and the principles upon which it is founded, also to publish Sunday school quarterlies and helps for Sunday school teachers and scholars."

On May 9th, 1892, the owners of the Society, Miss H. S. Benson, Mr. Charles M. Morton, and the Rev. H. S. Hoffman, D. D., made a deed gift of the same to the Reformed Episcopal Church, through its Presiding Bishop, in order that the business might be under the control of the Church, the same to be placed by the Council in the hands of a Board of Trustees, composed of representatives elected equally from East and West.

The report of the Society rendered at the General Council of 1900, shows amount of business transacted to May, 1900, for the year, as \$7011.23, and the value of its stock of publications at the same date, \$4392.11.

The Episcopal Recorder.

The Episcopal Recorder is one of the three oldest religious papers in the United States. It is published weekly in Philadelphia, in the interests of the Reformed Episcopal Church. "It proclaims the old-fashioned Gospel of the grace of God as contained in the Bible and Prayer Book, and as epitomized in the Articles of Re-

ligion, and is distinctly evangelical, as it has been through more than seventy years of its establishment.”

We give below a sketch of *The Recorder's* history, with the kind permission of the writer, published in the issue of November 1st, 1900:

“Hearing one high in the Councils of the Reformed Episcopal Church speak in terms of regard for “the old *Recorder*, it may not be without interest to some readers of the paper if some few facts concerning its establishment and history are placed before them by one whose familiarity with it has been life-long, and which extends through his parents to an acquaintance with its first number. In doing this, the writer will be compelled to depend almost entirely upon memory, and no claim can be put forth to completeness or absolute accuracy of detail. It may perhaps elicit further and welcome information from some other source.

“When that holy man of old, the Rev. Gregory T. Bedell, was rector of St. Andrew's Protestant Episcopal Church in Philadelphia, he felt the need of a paper which would advance, in the communion to which he belonged, those distinctive doctrines of grace he loved and which he ever faithfully preached. In those days the prevalent preaching in the Protestant Episcopal Church was that which was in keeping with the somewhat cold and formal churchmanship of Bishop White, and which, though it would be regarded as very moderate and even low church now, even then showed the tendency to sacerdotalism and sacramentarianism which has developed so largely in later years.

“Dr. Bedell, and somewhat later, Dr. Tyng, were pronounced exponents of that evangelical type of churchmanship which, under Bishop Meade and his successors,

has been ever characteristic of the Diocese of Virginia, and it was to promote that simplicity of form, combined with distinctively evangelical doctrine, that the *Recorder* was established in Philadelphia in 1822. With such aims, it was unavoidable that the new enterprise should always be looked upon as controversial in character by those who were not in sympathy with it, and as resisting what it regarded as erroneous tendencies, and in witnessing for what it held to be the truth it has always preserved the same reputation through the long years of its life.

"Although at first known as *The Philadelphia Recorder*, a copy bearing date of July 15th, 1826, certifies that, besides its publisher in that city, William Stavely, it had agents in Portland, New York, Harrisburg, Baltimore, Wheeling, Norfolk and Lynchburg.

"Its editors have been many. The first one, Rev. Mr. Brincklé, came to Philadelphia for the express purpose of acting in that capacity, but his continuance in that position was very brief. For some time Dr. Bedell filled the editorial chair. Nor did the fact that his son was for many years the Bishop of the Diocese of Ohio prove to be the closest tie between the editorship of the *Recorder* and the Episcopate of the Protestant Episcopal Church, for one of its earliest editors was the Rev. B. B. Smith, of Kentucky, long the Presiding Bishop of that body, whose assistant in Kentucky was Bishop Cummins, and it was this ex-editor who fulminated the decree degrading the former from the ministry of the Church of God at the foundation of the Reformed Episcopal Church.

Rev. W. W. Spear and Dr. Stephen H. Tyng, Senior, with Rev. Wm. Suddards and Rev. John A. Clark, were also among the editors of the *Recorder*, and Dr. Tyng became engaged in an at that time famous controversy

with the Rev. Dr. Barnes, of the Presbyterian Church. The writer of this article remembers hearing it said that Dr. Barnes had the best of the argument until Rev. G. W. Ridgeley took up the cudgels in aid of Dr. Tyng, the latter's forte being rather that of a preacher than a controversialist.

"Dr. Ridgeley was editor for some years, and continued to contribute to the columns of the *Recorder* long after it had transferred its allegiance to the Reformed Episcopal Church, and his papers on diocesan autonomy or independence, signed 'G. W. R.,' will be remembered by some of the present generation. These articles were written in the hope that some dioceses in the Protestant Episcopal Church, and notably that of Virginia, which were in accord with the principles upheld by the *Recorder*, would exercise their right and cut loose from a body in which were daily becoming more dominant the sacerdotalism and its attendant ritualism so repulsive to the majority of the Virginia clergy.

"At one time, the *Recorder* was managed by a committee, and ultimately it became the property of Mr. Francis Wharton, who was also its editor for a number of years. Mr. Wharton was a lawyer of distinction, whose legal writings are to this day authoritative. A prominent and active low churchman, and also a professor at Gambier, Ohio, where for many years there was established the prosperous college and theological seminary of the Protestant Episcopal Church, Mr. Wharton entered the ministry of the same, and his daughter is to-day a contributor to its columns of articles on historical subjects, which give pleasure to very many readers of the *Recorder*.

"Some time in the 'sixties,' Mr. Thomas H. Powers became the owner of the paper, and its editor for some fourteen years was the Rev. Charles W. Quick.



SAMUEL ASHHURST, M. D.,
Late Editor of The Episcopal Recorder.

“Upon its purchase by Mr. Powers, the *Recorder* for the first time made a change in its publisher and printer, and this change led to the establishment of another low church Protestant Episcopal paper, which, after various changes, survives as the ably edited *Church Standard*.

“At the foundation of the Reformed Episcopal Church, the *Recorder* was the only religious paper in which could be found any full report of the actions of Bishop Cummins and the progress of the movement initiated by him, and though for some years Mr. Quick remained a presbyter in the Protestant Episcopal Church, the *Recorder* became thoroughly identified with the work into which its owner cast all his energies, and with slight modifications, the editorial conduct of the paper begun several years before Mr. Powers’ death has continued until the present time.

“During the seventy-eight years of its existence, the *Recorder* has absorbed several other papers, and for a few years it was thought wise to modify its own title, though its ownership and management continued without change; and though it owes allegiance no longer to the Protestant Episcopal Church, it upholds the same fundamental theological views for the furtherance of which it was established more than three-quarters of a century ago.”

Our Church suffered another great loss in the death of Dr. Samuel Ashhurst, for many years the Editor of the *Recorder*, and a most devoted Reformed Episcopalian.

The Evangelical Episcopalian.

The Evangelical Episcopalian is a monthly magazine published in Chicago. It is a journal aiming to present the doctrines and methods of the Reformed Episcopal

Church in a spirit of love. It seeks to promote harmony in our own Church, and, while positively and unswervingly loyal to its principles, cultivates fellowship with other Christians and churches. The management and editorial work of the paper are in the hands of a corps of writers, among whom are Bishop and Mrs. Cheney. It numbers among its contributors bishops, clergymen and laymen of our own communion, as well as distinguished writers in other Churches.

CHAPTER XXVIII.

The History and Mission of the Reformed Episcopal Church.

“If the work we inaugurate to-day be of men, may it come to nought. If it be of God, may He grant us more abundantly ‘the Holy Ghost and wisdom,’ to make us ‘valiant for the truth,’ strong to labor and faithful in every duty, and ‘rejoicing to be counted worthy to suffer shame for His name.’” This was the spirit that pervaded the meeting of the first Council of the Reformed Episcopal Church. Has its subsequent history proved it to the world? The touchstone to be applied to any work for God is the question: “Is it of Him?” “Can we bear the search-light of the Divine scrutiny and feel we are following in His footsteps?” The longer one lives, the more one sees the necessity for separation from the world, both in the Church and in individuals—to be in the world, but not of it. This is perhaps hard to attain, but it is God’s way. His “come out from among them and be ye separate,” is unequivocal in its demand. The Church of to-day depends too much upon the world for its workers and for its general support. Even the most careful of us are prone to enter into practices of which the world approves, in order to forward (as we think) the cause of Christ.

We have come step by step through the history of our denomination for nearly three decades. What has it been? Why do we exist and what is our mission to future generations, until that time when the Church,

the body of all believers, becomes the Church triumphant?

We did not come out from the Protestant Episcopal Church simply to multiply denominations. We came for a principle, a principle which, in years long past, created martyrs; a principle which, in our mother Church, was buried from sight in the errors which a reformation did not entirely take away. We came for conscience' sake, because when once our eyes are opened to error and we consent to it, even by our presence, we become to a certain extent a partaker therein. Loyalty to Christ demands an unswerving fidelity to His truth as it stands revealed to us in His Word. Our Church has seen enough of compromise, and henceforth places herself as a living protest against the errors which, through hundreds of years, have cast a blot upon her Book of Common Prayer. The Word of God has taught us that there is but "one Mediator between God and men," but one Intercessor, who upholds the plea of His own perfect righteousness, His finished work for us, in the pure chalice of His own intercession. That Word of God has taught us that only the Holy Ghost can regenerate, only the salvation freely offered to us in Jesus Christ can save from sin; that the body and blood of Christ was offered "once for all;" and further, that we are to hold fellowship with all "who love our Divine Lord and Saviour, Jesus Christ, in sincerity," irrespective of all denominational lines.

This was "the faith once for all delivered unto the saints," whose purity, through the handling of men, became tarnished and dimmed with errors. We love our grand liturgy. Her prayers are like the soft notes of the bird at evensong, whose very echoes touch heaven and

return in benedictions, even as the notes of the bugle awake the voices of the mountain fastnesses and return in silver music to the ear.

John Wesley said: "Best of all, God is with us." The secret of true prosperity in any Church, as well as with any individual, is God's presence and blessing. Therefore, as we look back over our history, can we claim this blessing as ours?

Our history has been a record of God's dealing with us. Sometimes as we look back we lose heart, and feel that we are so small among the Churches of Christendom; and yet, should we be dismayed if "God be for us," as we believe? From the Hand Book for 1901, we quote the following: "At the opening of this new century, we find, looking backward, that in less than thirty years we have 10,000 communicants, 99 clergymen, and 64 churches. The Presbyterian Church of the United States could lay claim in seventy years, *i. e.*, 1640-1717, to only 3000 communicants, 19 clergymen and 40 churches." We also have a church property valued at \$1,629,556. This is its earthly progress, and as to its work for Christ, can we doubt a corresponding blessing? That souls have been saved, that a standard has been raised as a protest against error, is as sure as the eternal hills. God called out our Church. He had a place for her in the unfolding plans of His wise Providence, and, therefore, no one can tell the unwritten history laid up in His great account, which will give to her a crown richer than any of earth's diadems. This Church has a mission to fulfil. There was a need for her in the economy of God. Why? Because, like the sea creeping imperceptibly up the sloping sands upon the shore, Ritualism, with all its attendant errors, was proving a

resistless tide, despite the brave efforts to repel her advances. Could we not have effected our reform within the Church from whence we came? No; years of strenuous effort to that end brought no relief. The strength of error was as adamant, and year by year made the old Church stronger within her entrenchments. We should be proud of our name "Reformed." It stands for the grand principles of truth for which we came from our mother Church. That this is recognized, we believe. Why is the fold from whence we came seeking to change her name? Why in so many instances is the word "Protestant" omitted, if not that the "Protesting" Church is no longer such a body, and the Protestantism for which many have offered up life itself is no longer a cause as dear as in former times?

Amid all its difficulties, its prosperities and its adversities, the Reformed Episcopal Church has sounded forth with no uncertain sound a pure Gospel. For clear, unequivocal adherence to Jesus Christ, for beauty of principle, and for glorious setting forth of Gospel truth, she is deservedly distinguished. In these days of laxity of principle, of loose conceptions of the Word of God, of ritualistic tendencies, of love of show which makes these very tendencies attractive, particularly to the young, this Church came into being at God's beckoning hand, to be a true light-bearer. One of our Bishops has said: "Our faith is that our work is of God; and our prayer is that, if it be not of God and for God, it may quickly come to nought, and the very name of the Reformed Episcopal Church perish from the earth." Once in the early days our Church was referred to as the "Primitive Episcopal Church," and the name seems to fit its mission. The word "Primitive" shows that it is a restoration, a

going back, not only to the days of our country's early history, but back to the Reformation, when the fires of martyrdom and the horrors of torture could not draw away from the truth those who held it in their keeping; back still farther to the days of the apostles; aye, back farther yet, to the teachings of Him who, beside the blue waters of Galilee, called followers into His service, that He might make them "fishers of men."

"Finding, following, keeping, struggling,
Is He sure to bless?
Saints, apostles, prophets, martyrs,
Answer, Yes."

This is our history, and in reverence we may say, "Hitherto hath the Lord helped us." With such a history, above all, with such a God as ours, what should be the character of our mission as a Church? Inscribed upon it, surely, should be, "Holiness to the Lord."

Our mission, as Bishop Nicholson, in his twenty-fifth anniversary sermon, stated, is to be true witnesses—to bear testimony to the Truth. Jesus, and Jesus only, our motto. To be faithful to His Word and square our lives and the life of our Church with the precepts of Divine authority. In these days, when the Church is so prone to mingle with the world, our beloved Zion stands in need of greatest caution. The word is, "Ye cannot serve God and mammon;" and God's "cannot" is without qualification.

We stand for the defence of those Protestant principles for which the martyrs of the English Reformation suffered. We stand for Protestantism pure and simple, no matter what the cost.

Upon our young people rests the future of our communion. Do we realize this, and are our boys and girls

and young men and women being taught the principles which distinguish us as a Church? In so many of our Sunday schools, a large proportion of the children come from families who have no knowledge or interest in the distinctive principles of our denomination. Therefore, if we want to make these children the future workers in our Church, they must be taught to love it and to have an intelligent appreciation of its liturgy. Then, as they grow older and the tendency is to drift away from school and Church, the instruction received may still hold them. It is upon the young people who have been led to the Saviour through the instrumentality of our Sunday schools, and trained in the principles of our denomination, that the onward progress of our Church will devolve. We need more of these same young people to attend our church services, that they may become familiar with our Prayer Book. We have a peculiar duty in this respect—the education of our people in a knowledge of the reasons for our existence. It is vitally important that we should know these things, and if once understood, it seems difficult to conceive of any return to the errors from whence we came. By a more thorough examination into the principles of our Church, and a wider dissemination of its literature, we can aid very materially to this end.

Upon our laity rests an equal responsibility with the clergy, and upon both alike devolves the duty of guarding this precious jewel from the inroads of worldliness, for upon them rests the earthly upbuilding of our Zion.

From our pulpits should ring no uncertain sound. Salvation to a lost world through Jesus Christ is the message we hold from Him. The sounding forth of a pure Gospel, simple in its teaching, sound in its denunciation

of sin, rich in its fulness, is the work of our Church. We have naught to do with the harvest; our duty is in the present, and unless we hold staunchly to these vital principles, our beloved Zion will not fulfil her mission.

We need young men for our ministry. Men whose hearts God has touched, men of ability, men willing to sacrifice for the principles they hold—these are needed in our school of the prophets. Such men, sound in principle, filled with the Spirit of the living God, and thoroughly imbued with the conviction of the need for and beauty of the Reformed Episcopal Church, are the ones who, in the years to come, should be the successors of those who, in our early history, were the faithful and able upholders of our communion.

This is the Church that we love; this her history and her mission. May the great Head of the Church so purify and keep her spotless that she may ever stand as a protest against error and a living witness to His eternal Truth.

It has been the writer's privilege to read much of the correspondence of Bishop Cummins, letters to and from him, and no one could do so without feeling the deep conviction which this man experienced that the cause of the Reformed Episcopal Church was truly God-given. It was no hasty movement. To be sure, it culminated with the union communion service during the meeting of the Evangelical Alliance, but the heart of the man had been prepared by God through the years that led up to it. The sacrifice of his worldly position was as nothing. He was a man who, like Abraham, could go forth, not knowing whither he went, strong in faith, and if the Reformed Episcopal Church could at all times have such men in the ranks of her clergy and laity, the progress of

her future would be one upward course from year to year, despite discouragements, for God would be on her side. The position of our Church demands such men; humanly speaking, her very existence depends upon it. Those who turn back are but clogs upon the wheels of her prosperity. The insidious working of outside powers are to be guarded against, and to do this we need God's help, and we require men who, like Bishop Cummins, will have the faith and the courage to resist such dangers.

Thus, as we turn the first corner of the opening century, we stand upon its threshold a peculiar Church, a God-given Church. "God is in the midst of her: she shall not be moved." This is the trust God has given to us; let us see to it that, by His grace, our Church ever remains true to her grand principles, in the promulgation of the Gospel of Jesus Christ.

We would leave as our final thought, a few words of Bishop Cummins, from a sermon preached in 1874, and may our Triune God grant their fulfillment: "Beneath us is the solid Rock, around us the arm of Divine love, above us the sapphire firmament, the ark of God is in our midst, the martyrs of England are with us in spirit. . . . All Evangelical Christendom blesses us, and through the coming years I hear the voices of future generations chanting this song: 'Thank God for the Reformed Episcopal Church—Scriptural, Protestant and free.'"

APPENDIX.

Clergy List, 1873-1902.

1873.

Bishop George David Cummins, D. D.,	
Bishop Charles Edward Cheney, D. D.,	
Rev. R. H. Bourne,	Rev. Edw. D. Neill,
Rev. Wm. V. Feltwell,	Rev. Wm. H. Reid,
Rev. Mason Gallagher,	Rev. Wm. T. Sabine,
Rev. Benj. B. Leacock,	Rev. Marshall B. Smith,
Rev. Thomas J. McFadden,	Rev. Thomas L. Smith,
Rev. Wm. McGuire,	Rev. Charles H. Tucker,
Rev. Johnston McCormac,	Rev. Joseph D. Wilson,
Rev. Walter Windeyer.	

1902.

BISHOPS.

Bishop Charles Edward Cheney, D. D.,
Bishop William T. Sabine, D. D.,
Bishop Edward Cridge, B. A.,
Bishop Samuel Fallows, D. D., LL.D.,
Bishop P. F. Stevens, D. D.,
Bishop Edward Wilson, D. D.

CLERGYMEN.

Rev. George L. Alrich,	Rev. F. C. Ferguson,
Rev. Edw'd C. Benson Barker,	Rev. Ralph Finley,
Rev. Stephen Bash,	Rev. E. A. Forrest,
Rev. C. J. Broughton,	Rev. W. A. Freemantle, M.A.,
Rev. J. Eastburn Brown,	Rev. G. Milton Gardner,
Rev. Richard H. Burke,	Rev. Wm. J. Gilliland,
Rev. W. C. Capers,	Rev. Archibald H. Grace,
Rev. I. B. Chantrell,	Rev. P. J. Grant,
Rev. Frank V. C. Cloak,	Rev. James M. Gray, D. D.,
Rev. W. Russell Collins,	Rev. Robert Gwynne,
Rev. Charles R. Cook, M. D.,	Rev. Thomas Haddon,
Rev. Forrest E. Dager, D. D.,	Rev. C. F. Hendricks, B. D.,
Rev. John Dennis, M. D.,	Rev. H. S. Hoffman, D. D.,
Rev. Conway E. Dobbs,	Rev. J. Howard-Smith, D. D.,
Rev. J. B. Donaldson,	Rev. A. B. Hubly,
Rev. Wm. V. Edwards,	Rev. A. M. Hubly,
Rev. John Edwards,	Rev. Geo. W. Huntington,
Rev. Wm. Fairley, D.D., Ph.D.,	Rev. C. H. Jenkins,
Rev. Wm. V. Feltwell,	Rev. W. A. L. Jett,

Rev. Joseph S. Kitchen,
 Rev. T. Hubert Jones,
 Rev. Joseph Lewis,
 Rev. M. T. McCormick,
 Rev. D. J. Mack,
 Rev. W. P. Mackay,
 Rev. R. A. Madison,
 Rev. W. M. Magrath,
 Rev. W. F. Mappin,
 Rev. Thomas J. Mason,
 Rev. Henry McCrea,
 Rev. H. F. Milligan, M. A.,
 Rev. S. B. Mitchell,
 Rev. J. S. Mobley,
 Rev. P. B. Morgan, M. D.,
 Rev. Edward T. Munns,
 Rev. Benj. T. Noakes, D. D.,
 Rev. A. M. Paige,
 Rev. T. P. Pemberton,
 Rev. Ephraim Phillips,
 Rev. Euclid Philips,
 Rev. H. Medley Price,
 Rev. James C. Pratt,
 Rev. G. Albert Redles,
 Rev. John Reid, D. D.,

Rev. F. H. Reynolds,
 Rev. F. T. Reynolds,
 Rev. R. L. Rudolph, B. D.,
 Rev. Alexander Sloan,
 Rev. D. M. Stearns,
 Rev. Wm. D. Stevens, B. D.,
 Rev. Frederick Shelley,
 Rev. Wm. Tracy, D. D.,
 Rev. James Todd,
 Rev. John W. Treen,
 Rev. Charles H. Tucker,
 Rev. J. Milton Tweedale,
 Bishop B. B. Ussher, M. D.,
 Rev. C. D. Ussher, M. D.,
 Rev. George S. Vail,
 Rev. D. T. Van Horn,
 Rev. James Ward,
 Rev. Wm. T. Way,
 Rev. Duane Wevill,
 Rev. W. C. White,
 Rev. Joseph D. Wilson, D. D.,
 Rev. Walter Witten,
 Rev. Henry T. Wirgman,
 Rev. H. J. Wood, B. A.,
 Rev. George D. Worrell,

Total Number of Communicants, 1873—17.

Total Number of Communicants, 1901—10,002.

GENERAL SYNOD OF GREAT BRITAIN.

Bishop P. X. Eldridge.

Bishop T. W. Bowman, M. A., Ph. D.

Rev. J. Anderson,
 Rev. W. G. Arnold,
 Rev. S. C. Burn,
 Rev. Ulick Clinton de Burgh,
 Rev. R. Dickinson,
 Rev. Rowland Freshwater,
 Rev. T. W. Gladstone,
 Rev. F. Lake-Good,
 Rev. F. T. Gregg, M. A.,
 Rev. R. Venables Greene,
 Rev. A. F. C. Grumbrell,
 Rev. T. H. Hanesworth,
 Rev. Thomas Heath,

Rev. G. J. Lacell,
 Rev. G. Stewart Levaack,
 Rev. J. R. Martin,
 Rev. C. J. Millar, B. A.,
 Rev. T. Fletcher Minchin,
 Rev. J. Rowland Parker,
 Rev. H. Bradbury Parger,
 Rev. Edward T. Reed,
 Rev. G. E. Skerry,
 Rev. C. Snosswell, A. N. C.,
 Rev. T. R. H. Sturges,
 Rev. J. Thornbury,
 Rev. W. Westbury.

OFFICERS OF THE GENERAL COUNCIL.

FROM	<i>Presidents and Presiding Bishops.</i>	TO
1873,	Bishop George David Cummins, D. D.,	1876.
1876,	Bishop Chas. Edw'd Cheney, D. D.,	1877.
1877,	Bishop Samuel Fallows, D. D., LL.D.,	1879.
1879,	Bishop William R. Nicholson, D. D.,	1883.
1883,	Bishop James A. Latané, D. D.,	1887.
1887,	Bishop Chas. Edw'd Cheney, D. D.,	1889.
1889,	Bishop Samuel Fallows, D. D., LL.D.,	1894.
1894,	Bishop Thomas W. Campbell, S. T. B.,	1897.
1897,	Bishop Samuel Fallows, D. D., LL.D.,	1900.
1900,	Bishop J. A. Latané, D. D. (died Feb. 21, 1902).	
1902,	Bishop Samuel Fallows, D. D., LL.D., appointed for remainder of term.	

Secretaries.

1873,	Herbert B. Turner,	1876.
1876,	Rev. Marshall B. Smith,	1879.
1879,	Rev. Edward Wilson, D. D.,	1881.
1881,	Charles D. Kellogg,	1894.
1894,	Rev. Chas. F. Hendricks, B. D.,	

Treasurers.

1873,	James L. Morgan (died Oct. 6, 1900),	1878.
1878,	Joseph K. Wheeler,	1885.
1885,	John Heins (died Oct. 1, 1900),	1900.
1900,	Thomas L. Berry,	

Permanent Lay Members (who signed the Original Call, and were present and voted at the First General Council)—John A. Dake, James L. Dawes, William S. Doughty, Charles D. Kellogg, James L. Morgan, Frederick A. Pell. By election of the General Council, 1876—Judge D. J. Hughes.

Statistics of the Reformed Episcopal Church in the United States and Canada, reported General Council, May, 1900.

(Taken from Hand Book of 1901.)

Synods and Missionary Jurisdictions.....	7
(Owing to the consolidation of the Missionary Jurisdiction of the South and the New York and Philadelphia Synod, the number is now 6.)	
Bishops	7
Presbyters	80

Deacons	12
Churches	64
Sunday Schools.....	88
Communicants	10,002
Sunday School Members.....	10,328

In 1873, the only Missionary Bishop of the Reformed Episcopal Church was the Rt. Rev. Charles Edward Cheney, D. D., his jurisdiction comprising the north and northwest.

In 1902, the Synods and Jurisdictions were as follows:

The First Synod in the Dominion of Canada including churches in the Canadian provinces. The Synod of Canada is under the care of the Presiding Bishop.

The Missionary Jurisdiction of the Pacific includes British Columbia and all States and Territories of the United States west of the Rocky Mountains, under the oversight of Bishop Edward Cridge, of Victoria, British Columbia.

The New York and Philadelphia Synod, including the New England States, New York, New Jersey, Pennsylvania, Delaware, the District of Columbia, Maryland, and all other of the United States east of the Mississippi River and south of the Ohio River, not included in the Special Missionary Jurisdiction of the South; under the supervision of Bishop William T. Sabine, D. D.

Special Missionary Jurisdiction of the South, including all colored parishes of the Southern States. Bishop P. F. Stevens, D. D., Bishop in charge.

Missionary Jurisdiction of the Northwest and West, embracing Illinois (not including the Synod of Chicago), Indiana, Wisconsin, Minnesota, and all other of the States and Territories of the United States lying west of the Mississippi River and east of the Rocky Mountains, and also St. Paul's Church, Chicago; in charge of Bishop Samuel Fallows, D. D., LL.D.

The Synod of Chicago, including all the churches in Chicago (except St. Paul's), in Peoria, Chillicothe, Michigan and Ohio; under the supervision of Bishop Charles Edward Cheney, D. D.

The Synod of Great Britain and Ireland, in charge of Bishop Philip X. Eldridge.

St. George's Church, Bermuda, unattached.

Church Finances.

In 1873, the Reformed Episcopal Church was without a dollar. Various donations and ready and cheerful help of those to whom its interests were dear, enabled the early workers to

carry on the finances of the young Church. As the years have rolled on, its resources have very naturally increased, and are now represented by thousands of dollars, with a church property valued at \$1,629,556. We give below the receipts and expenditures of the various Funds, reported to the General Council as of the year 1900. Perhaps in brief this will show clearly the status of the financial workings of our Church.

REPORT OF TREASURER OF THE GENERAL COUNCIL.

	Receipts.	Expenditures.
General Missionary Fund, 3 years to 1900.	\$17,091 03	\$13,147 59
R. E. Seminary, 3 years to 1900.....	40,718 52	38,298 42
Special Church Extension Trust, 3 years to 1900.....	21,884 39	20,520 26

The balances on hand April 30th, 1900, under the various Funds, are as follows:

Sustentation Fund.....	\$8,912 19
Widows and Orphans' Fund.....	15,404 52
Special Missionary Fund.....	4,000 00
Eleanor H. Stroud Fund.....	7,000 00
George Curtis Memorial Fund.....	28,025 00
George W. Gibson Memorial Fund.....	22,792 02
Thomas H. Powers Memorial Fund.....	11,752 95
Rebecca H. Stroud Trust Fund.....	3,702 00
Eliza A. Dean Trust Fund.....	23,977 81
Receipts for Foreign Mission Work.....	14,970 80
Payments for Foreign Mission Work.....	14,033 12

CONTRIBUTIONS.

(Taken from Hand Book of 1901.)

Current Expenses.....	\$116,152 00
Church Extension.....	710 00
Widows and Orphans' Fund.....	818 00
Theological Seminary.....	625 00
Council Expenses.....	707 00
Communion Alms.....	900 00
Synodical Funds.....	1,764 00
Sunday School Offerings.....	11,526 00
Foreign Missions.....	11,300 00
Miscellaneous	35,035 00

Total..... \$179,537 00

List of those who have died in the Ministry of the Reformed Episcopal Church.

	Date of Death.	Age.
Bishop George David Cummins, D. D.....	June 26, 1876....	54
Rev. Samuel Cutler.....	July 17, 1880....	75
Rev. Jesse P. Davis.....	June 15, 1882....	68
Rev. John F. Ernst.....	Nov. 6, 1882....	75
Rev. James Ball.....	Dec. 20, 1884....	34
Rev. Thomas Lloyd Evans.....	June 14, 1885....	59
Rev. Arthur Foster.....	Jan. 26, 1886....	48
Rev. Roland Hill Bourne.....	Aug. 3, 1886....	74
Rev. Wm. McGuire (<i>Circum</i>).....	June 26, 1887....	65
Rev. John Alonzo Fisher (<i>Circum</i>).....	Sept. 4, 1887....	32
Rev. Archibald Morrison Morrison.....	May 6, 1888....	61
Rev. Frederic Sargent Huntington.....	Sept. 4, 1888....	36
Rev. James Hanson McMechen.....	Jan. 12, 1889....	76
Rev. William S. Perkins.....	March 28, 1890....	87
Rev. Charles Allen.....	Oct. 3, 1890....	59
Rev. W. F. Lloyd (<i>Circum</i>).....	.....	1890....
Rev. Frederick Woolfenden.....	Aug. 10, 1891....	44
Rev. Isaac M. Williams (<i>Circum</i>).....	Dec. 1, 1891....	76
Rev. William H. Cooper, D. D.....	July 4, 1892....	76
Rev. Benjamin Dawson.....	July 23, 1892....	88
Rev. B. K. Maltby (<i>Circum</i>).....	.....	1892....
Rev. William Newton, D. D.....	Feb. 16, 1893....	75
Rev. Rowland Wetherill Mott.....	April 21, 1894....	31
Rev. Samuel Tweedale.....	Sept. 15, 1894....	68
Rev. Charles W. Quick.....	Oct. 9, 1894....	72
Rev. Dean C. Wright.....	May 25, 1895....	77
Rev. Wm. Morton Postlethwaite, D. D.....	Jan. 10, 1896....	57
Rev. Benjamin B. Leacock, D. D.....	Feb. 28, 1896....	72
Rev. L. W. West.....	Aug. 24, 1896....	36
Rev. George W. Brown, M. D.....	.....	.....
Rev. Mason Gallagher, D. D.....	July 5, 1897....	75
Rev. S. Gladden.....	Dec. 9, 1897....	50
Rev. John Johnstone, M. D.....	.....	1897....
Rev. William Goodchild.....	March 11, 1898....	43
Rev. R. I. Sanders.....	April 8, 1898....	60
Rev. William Hartley.....	Dec. 8, 1898....	68
Rev. J. Simpson Trotter.....	July 15, 1899....	80
Rev. Samuel W. Bonaparte.....	Oct. 15, 1899....	48
Rev. James Stinson Harrison, M. D.....	March 21, 1899....	86
Rev. Caleb Allen.....	April 20, 1901....	57
Bishop William Rufus Nicholson, D. D.....	June 7, 1901....	79
Rev. Rodney S. Nash.....	Nov., 1901....	.....
Rev. Oscar G. Sands, M. D.....	.....	1901....
Bishop James Allen Latané, D. D.....	Feb. 21, 1902....	71

Elizabeth M. Bacon, Missionary, Lalitpur, India, Sept. 4, 1900.

ENDORSED BY

Bishop J. A. Latané, D. D., Presiding Bishop (deceased).
Bishop Charles Edward Cheney, D. D.
Bishop William R. Nicholson, D. D. (deceased).
Bishop Samuel Fallows, D. D., LL.D.
Bishop P. F. Stevens, D. D.
Bishop Edward Wilson, D. D.
Bishop William T. Sabine, D. D.
Bishop Edward Cridge, D. D.
Bishop P. X. Eldridge, D. D.
Rev. H. S. Hoffman, D. D.
Rev. B. T. Noakes, D. D.
Rev. J. Howard-Smith, D. D.
Rev. F. E. Dager, D. D.
Rev. J. M. Gray, D. D.
Dr. Samuel Ashhurst (deceased).
Mr. Charles D. Kellogg.
Mrs. A. M. Cummins (deceased).
Committee of Reformed Episcopal Church History.

BOOKS AND PAMPHLETS CONSULTED IN THE WRITING
OF THIS VOLUME.

- History of American Episcopal Church (S. D. McConnell, D. D.).
History of the Prayer Book (Rev. B. H. Stodart, B. D.).
Are There Romanizing Germs in the Prayer Book? (Rev. F. S. Rising).
The Protestant Episcopacy of the Revolutionary Patriots (Rev. Mason Gallagher, D. D.).
The Causes and Cure of Puseyism (Rev. Ira Warren).
A Scrap Book of the Rev. Samuel Cutler.
Memoirs of the Reformed Episcopal Church (Col. B. Ayerigg).
Life of Bishop Cummins (Mrs. A. M. Cummins).
Following the Light (Bishop George D. Cummins, D. D.).
The Reformed Episcopal Church a Child of God's Providence (Rev. Wm. T. Sabine, D. D.).
A Memorable Communion (Rev. John Hall, D. D.).
The Reformed Episcopal Church (Bishop J. A. Latané, D. D.).
The True Historic Episcopate (Rev. Mason Gallagher, D. D.).
What Do Reformed Episcopalians Believe? (Bishop C. E. Cheney, D. D.).
A Woman's Reasons for Leaving the Protestant Episcopal Church To Unite with the Reformed Episcopal Church (Mrs. Mary Ives Clark).
Union of the Protestant Episcopal and the Reformed Episcopal Churches (Bishop J. A. Latané, D. D.).
Reasons Why I Became a Reformed Episcopalian (Bishop W. R. Nicholson, D. D.).
The Comprehensiveness of the Reformed Episcopal Church (Rev. Wm. M. Postlethwaite, D. D.).
What is the Reformed Episcopal Church? (Bishop Charles Edward Cheney, D. D.).
The Reformed Episcopal Church the Ideal Church of the Reformers (H. W. B.).
The Reformed Episcopal Church a Witness Bearer for God (Bishop W. R. Nicholson, D. D.).
The Historic Basis of the Reformed Episcopal Church (Rev. J. Howard-Smith, D. D.).
Journals of the General Council.
Annual Reports of Woman's Foreign Missionary Society.
Report of Board of Foreign Missions—Sixteenth General Council.
"Missionary Work of the Reformed Episcopal Church" (Miss M. V. Hammer).
Circular of the Reformed Episcopal Theological Seminary.
The Position of the Reformed Episcopal Church (Mr. Herbert Turner).
Minutes of the General Committee.
Letters in possession of Secretary of the General Council.

Church Freedom (Pamphlet published by the Reformed Episcopal Church).

"Statements Suggested by Certain Correspondence of the Revs. B. B. Ussher, J. D. Wilson, F. W. Adams, and others."

The Episcopate—View of a Presbyterian.

Article from *The Appeal* on Bishop Gregg's Secession.

Sermon of Bishop Cummins, November, 1874.

Papers Loaned by Rev. C. F. Hendricks.

Letters and Papers of Bishop George D. Cummins (loaned by Rev. H. S. Hoffman, D. D.).

The Use of Ecclesiastical Vestments in the Reformed Episcopal Church (Bishop J. A. Latané, D. D.).

The Surplice and the Bishop's Robes (Bishop Charles Edward Cheney, D. D.).

Statements on Bishop Cummins' Views of Ecclesiastical Vestments (Mrs. A. M. Cummins).

Journals of the Synod of Chicago.

Journals of the New York and Philadelphia Synod.

The Origin, Orders, Organization and Worship of the Reformed Episcopal Church in the United Kingdom (Bishop P. X. Eldridge, D. D.).

Article in December, 1900, *Evangelical Episcopalian*.

Hand Book for 1901.

Has the Reformed Episcopal Church the Historic Episcopate? (by a Layman.)

Revision a Duty and Necessity (Rev. Mason Gallagher, D. D.).

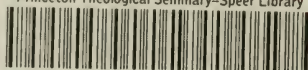
*“Not unto us, O Lord, not unto us, but unto
Thy name give glory, for Thy mercy, and for
Thy truth’s sake.”*

Psalm cxv: 1.

BX6066 .P94

A history of the formation and growth of

Princeton Theological Seminary-Speer Library



1 1012 00051 3129